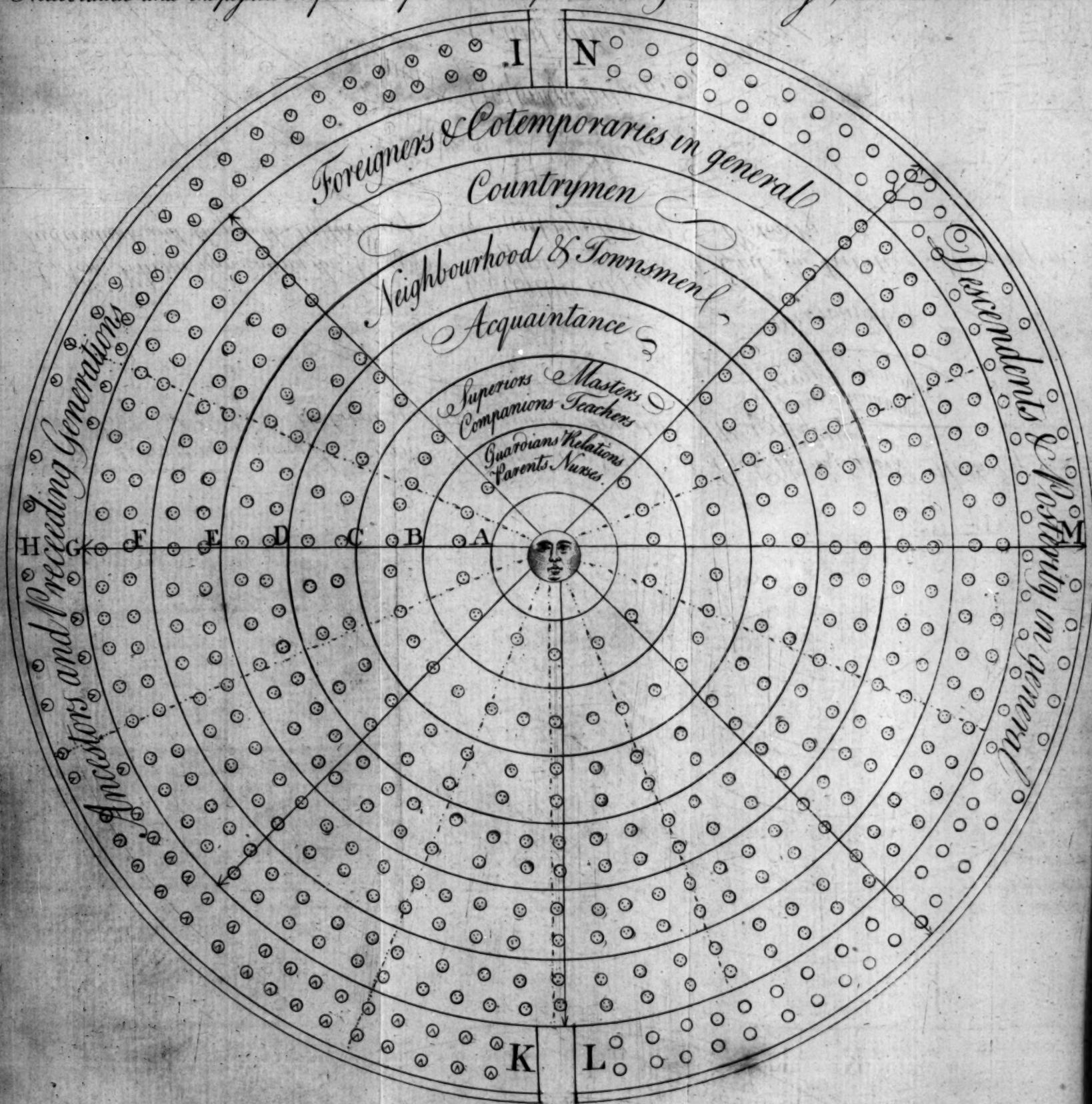


*A New Scheme representing the Course & Diffusive Nature of Evil, the Relative Station of an Individual and the possible Influence of Action upon Society & Posterity,*



I. THE Face in the Center represents a Member of Society—any Person or Individual whatever.

II. The Faces in the Circular space betwixt the Circles A and B represent the Parents, Nurses, Guardians and Relations of that Individual; including others, who, from intimate alliance or connection, have immediate influence on the said Individual's behaviour.

III. The Faces in the other Circular spaces represent the Companions, Acquaintance, Countrymen, &c. of the said Individual, as expressed in the upper arch of each circular space respectively.

IV. Those Portions of the dotted lines, which reach from the Faces in the Circular space betwixt the Circles A and B to the Central Face, represent the course of Evil which the said Individual has suffered from his Parents, &c. whether by bad example, neglect of religious education, criminal indulgence, or any species of injustice, or neglect of duty in them, whereby the individual's mind is left uncultivated, or made worse.

V. Those Portions of the black lines, that reach from the Central Face to the faces in the space betwixt the Circles A and B, represent the reverberation of Evil and injury; which the individual, when corrupted, returns upon others, and sometimes on the very heads of those who were instrumental in corrupting his morals.

VI. The Portions of the dotted lines that reach from the Faces in the circular space betwixt the circles B and C to the Central Face, denote the conveyance of Evil which the said Individual has suffered from his Companions, Teachers, Pastors, Magistrates: and also from those in higher spheres of life than himself, by bad example, allurements, provocation, neglect of duty, &c.

VII. The Portions of the black lines that reach from the Central Face to the faces in the space betwixt the circles B and C express the course of Evil reflecting from the Individual, often bringing confusion and disturbance on his companions, whose influence had led him astray, dishonour on his teachers, trouble to his Rulers; together with a variety of other evils which a vitiated mind may produce.

VIII. The Portions of the dotted lines that extend from the faces in the space betwixt the circles C and D to the Central Face, exhibit the conveyance of Evil to the Individual from his Acquaintance, who have been accessory in vitiating his morals—leading him into the paths of vice, or in any respect injuring him, or unnecessarily rendering his life less happy.

IX. The Portions of the black lines reaching from the Central Face to the faces in the circular space betwixt the circles C and D shew the Reflex-

tion of Evil from the Individual on his acquaintance, who are often paid in their own coin, whilst others also share in the calamity.

X. The Portions of the dotted lines that reach from the faces in the space betwixt the circles D and E to the Central Face, represent the Contagion of Immorality or Evil which the Individual may have imbibed from those in the same Town or Neighbourhood where he has resided: and the corresponding black lines shew the reflection of mischief returning from him, and diffusing itself throughout the town or neighbourhood where he lives. One bad person may disquiet a whole town or neighbourhood, and lessen the happiness of many.

XI. The Portions of the dotted lines leading from the faces in the space betwixt the Circles E and F to the Central Face, mark the course of Injury or Evil which the said Individual may suffer from the Inhabitants of the same Country, Nation, or Kingdom, of which he is a subject: The corresponding black lines returning from him on the heads of his Countrymen, shew the Evil which an Individual, by personal misbehaviour may do to his Country in general, and to individuals living therein in particular.—The evil returning from him may fall on those that have injured him, and on those that discernibly have not.

XII. The Portions of the dotted lines on the left hand, and the dotted lines on the right, reaching from the faces in the circular space betwixt the Circles F and G to the Central Face, exhibit the course of Evil arising from Foreigners and Individuals of the human race in general, living contemporary with the person represented by the central Face: And the corresponding black lines point out the reflection of Evil which, recoiling from the said Individual, may affect Foreigners in the most distant parts of the known world: A Frenchman may injure an Englishman, and an Englishman may injure an Indian; so extensive is the influence of one Individual, so unbounded the course of iniquity.

XIII. The representations of mort-heads included in the semicircular space I H K, denote past generations—all that have lived and died since the creation, previous to the time of the said Individual's appearance on the stage of action: The dotted lines extending from the heads in the said semicircular space betwixt the semicircles G and H, towards the Central Face, express the course of Injury or Evil, of whatever species, arising from the misconduct of persons who lived in said generations past, and affecting the Central Individual, whereby his life may be rendered less happy than otherwise it would have been, or his heart vitiated by temptation, trouble, or misery, originating from persons departed from the stage of visible action.

The want of corresponding black lines in the said semicircular space intimates, that though the dead may have injured the said Individual, yet he does not commonly injure them whilst they and he, divided by death, continue in separate departments.

XIV. The Cyphers included in the Semicircular space L M N, represent the Descendants, Posterity, and Survivors of the said Individual, succeeding Generations, and the whole Human Race that shall appear, come into existence, or live on the earth after his death, including all from the period of his demise to the dissolution of the world, or day of General Judgment: The want of dotted lines in this semicircular space L M N, denotes that it is impossible for a living agent to be injured whilst in this life by those who have not come into existence previous to his death; he can therefore imbibe no Evil from non-existing Posterity: But the Black lines reaching from the Central Face, and touching the Cyphers representing future generations, shew the possibility that Evil springing from the misconduct of the said Individual, Member of society, or living agent, may hurt Individuals in succeeding generations, and materially injure Posterity. A person by misconduct during life in this world may occasion much disturbance, confusion, misery, and Evil in general after his death; mischief set on foot by him, while alive on earth, may range unboundedly into future ages.

XV. Reader, If you suppose one of the Faces or Heads in the circular spaces to represent Yourself, the central Head may be put for every other person, one by one; so that every person, and any person, stands in the station of a Central Agent to you. Do no person evil, for you know not where that evil will end; perhaps a portion of it may sometime return on yourself, and the rest diffuse to an inconceivable extent.

XVI. If you suppose the Central Face or Head to represent Yourself—you have heard of the dead that went before you—you see the living around you; and, as you know not when the world will be at an end, you may imagine that posterity will assume the stage when you are gone—Perhaps you have been injured by those that are dead—perhaps you are daily injured by those that are living; and unless you yourself be EXTREMELY cautious in your thoughts, words, and actions, you will inadvertently scatter calamity around you, and plant thorns of confusion in the path of Posterity.

Do you endeavour to bear—to suffer—to resist temptation—to forgive—to preserve your mind in a Christian temper.—Let as little Evil as possible, in reflecting lines, recoil from you.—Stop it in its course—Overcome its power by Virtue and Love, for that is the beauty of ACTION; and let your benevolence and good offices, like the impartial rays of the sun, be diffused extensively around you.



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THE  
MORAL TELESCOPE;  
OR AN  
ESSAY  
ON THE  
NATURE OF MORAL ACTION.

INCLUDING  
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AND FOR PLANTING THE  
CHRISTIAN RELIGION  
IN THOSE COUNTRIES WHICH ARE NOT YET ENLIGHTENED  
BY THE BEAMS OF THE  
G O S P E L.

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By JOHN SMITH, A. M. PREACHER,  
BERWICKSHIRE.

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*Abstain from all appearance of Evil, 1-Thess. v. 22. For,  
Behold how great a Matter a little Fire kindleth! James iii. 5.*

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## MORAL TELESCOPE, &amp;c.

**T**O know the true God, to possess the Revelation of his Will, and to be favoured with the Light of the Gospel, are among the most valuable Privileges that any nation can enjoy.—There is at present a considerable part of the earth inhabited by Pagans and Idolaters, groping in the shades of lamentable ignorance, and paying adoration to impostors, jugglers, brutes, and inanimate things. In ancient times the inhabitants of Britain were heathens, and, unacquainted with the knowledge of the true God, worshipped whatever imagination suggested, or the ingenuity of artists, and the cunning of impostors contrived. In process of time it pleased the Creator of heaven and earth, by the Rays of the Gospel, to enlighten the British Isles: and he has moreover often crowned with success mens researches after Truth and Knowledge, and conveyed to them the power of making very advantageous discoveries. Printing, an art very useful for the diffusion of knowledge, was not invented until the year of our Lord 1440; and the Bible was first ordered to be printed in English in the sixteenth century, during the reign of King Henry VIII. The invention of making paper is so much improved, and the art of printing has been brought to such a degree of advancement,

that it is now in the power of every person to procure that valuable treasure the Bible at a small expence. Thus our Heavenly Father, by the mediation of instrumental means, has mercifully conveyed to us a discovery of his Will, and an infallible Rule to direct us in all the possible occurrences of life. The Holy Scriptures may be considered as a friendly Letter transmitted from God himself, pointing out the road from earth to heaven.—It is much to be lamented that so little regard is in general paid to this condescending invitation of the Almighty. There are many of the inhabitants of Britain arrived at 20 years of age or upwards in the inventory of whose property (strange to be heard!) a Bible is not to be found. Some who are possessed of it are so extremely cautious in using it, that the Bible becomes the least fashionable book on their table. Does this surprising negligence of, and disrespect for that which is of infinite value, arise from a dangerous apprehension that sufficient acquaintance with the substance of the Holy Scriptures is already acquired, and that further attention is unnecessary? Does it arise from a fatal supposition that, since the whole Law of God cannot be perfectly fulfilled, obedience to any part of it, and strenuous endeavours to arrive as near perfection as possible are in vain?—From whatever source inattention to the holy scriptures proceeds, it is plain that a general infatuation or species of insanity in this respect has got the better of many. It is not uncommon to see persons reading useless or hurtful compositions with pleasure, concern, spirit, and avidity. The Bible, when opened, is often read with a dull, spiritless, and unmeaning torpidity. The social duties and christian graces are little regarded; the very names of these duties, or the words expressing them, are terms not generally understood. When the Apostle Paul asked certain persons at Ephesus whether or not they had received the holy Spirit, they replied, We have not so much as heard that there BE any holy Spirit. —I am afraid that there are many Christians in this age who, if they were to be questioned in modern expression upon

upon the nature and extent of the law of God, upon the sins and vices therein forbidden, upon the duties and virtues therein required, would answer much to the same purpose as the Ephesians did—We know not that such and such behaviour is a breach of the law of God; We know not so much that there BE any such virtue or any such duty. Whilst Christians, by neglecting to peruse, meditate on, and acquaint themselves with the law of God, do not give themselves the trouble to emerge from the clouds of ignorance, but walk in darkness at noon-day, in vain do clergymen often spend their lungs: their public speeches having frequently little more effect upon the hearers than Noah's prediction of the deluge, or the sounding strokes of his hammer in building the ark had upon the Antediluvians.

To confine the extent of the law of God to the literal expression of the ten commandments is a mistake exceedingly dangerous, and not uncommon among mankind. Some indeed are so deplorably involved in error, that they circumscribe the law of God by their own sentiments, and foolishly imagine that abstinence from actually falling down and praying to images is fulfilling the first and second commandments. If they do not practise profane cursing and swearing, a conclusion is drawn that they are innocent as to the third. If they say prayers, attend public worship, and withhold their hands from manual labour on the Lord's day, they comfort themselves that they have religiously sanctified the Sabbath. If they are obedient to their natural parents, they think that the fifth commandment reaches no further. To abstain from violently murdering and taking the life from a person, as an ox is butchered in the market, is looked upon as obedience to the sixth. If they have not been guilty of formal criminality with a person married to another, an inference is drawn that the seventh commandment by them stands inviolated; although Christ expressly says, That he that looketh upon a woman to lust after her, hath committed adultery with her already in his heart.—To keep  
back



back the hands from secret purloining and actual theft, is esteemed sufficient adherence to the eighth, and they therefore involve themselves in the delusive thought that they are honest men. If they have not committed the crime of deliberate perjury, by swearing in open court to a falsehood, it becomes a pleasant consideration that they have not broken the ninth. The tenth commandment, as it reaches the motions of the soul, is seldom much attended to, being considered as *immaterial*. Thus the poor deluded souls secretly flatter themselves on the propriety of their behaviour, and in their own minds enrol their names among the number of Good Christians. The recollection of having avoided crimes cognizable by the civil law, and of being free from church censure, gives sanction to the foregoing fallacious conclusions, and confirms the dreadful deceit.

If those pitiable self-deceivers, upon their removal to another place, be indulged with an ecclesiastical certificate, that certificate furnishes a sufficient keystone to the wretched and perilous superstructure of self-delusion.—Such horrid self-imposition cannot be too carefully guarded against.

The ten commandments are only a brief abridgment of the law of God. The whole word of God is of use to direct us how we may glorify and enjoy him. Doing that which is forbidden, or neglecting to do that which is required by any rule or precept contained in any part of the holy scriptures, I consider as disobedience, whether such rule or precept be contained in the Old or New Testament; excepting such rules and precepts in the old testament as are sufficiently warranted by the doctrine of the new to be abrogated; and I beg leave to mention that I apprehend some sects of Christians have been rather rash in abrogating certain precepts arbitrarily, and upon suspicion; as also too precipitate in superstitiously adding others of their own contrivance, “teaching for doctrine the commandments of men.”—For men presumptuously to take upon them to abrogate and disannul any precept,

cept, rule, or order of the law of God, because their conceptions cannot discern the expediency, utility, or necessity of such precept or order; and daringly to introduce into, or countenance in the church, customs, orders, and inventions warranted only by the imagination of mortals, annexing penalties in case of failure, as if the Lord had SAID IT, is little less than usurping the very throne of God.—But the treating of this subject would require more leisure than I at present can allocate for that purpose, in the mean time I earnestly recommend it to the consideration of the lovers of truth, as an affair worthy of investigation, that a decisive discovery may be made what part of the law of God contained in the Old Testament is warrantably repealed; and that superstition also may suffer an impartial scrutiny.

The law of God is very extensive, reaching every motion of soul and body. An attentive study of and familiar acquaintance with the holy scriptures is requisite to qualify a person for ascertaining even a competent knowledge of the nature and spirit of the law of God, and the purport of his will.

It is my opinion that more misery is occasioned in the world, and more evil set on foot from inattention to the seeming minutiae of the law of God, from neglect of obedience to those precepts which to weak minds, and to weak minds only, appear trivial, from the commission of those faults that have the deceitful cast of appearing small, than from those notorious crimes that are commonly thought actionable in a civil court. If care were taken to model human laws by Divine, and to appropriate punishments to less heinous orders of offences, much mischief might be crushed in the bud. If the sparks of vice were quenched sooner, conflagrations of iniquity would seldom be seen. Human laws indeed cannot reach the heart, nevertheless it is not impossible but that they might be so constructed, and so put in execution, as to lay hold on evil as soon as it can be proven to appear visible in word or action: For instance, much evil might be prevented  
by

by allotting a punishment to the author of a lie. Dueling and discord might perhaps be lessened by punishing the authors of false derogatory speeches and unchristian expressions. Instances of actual theft that happen in any place during a given time bear no comparison to the number of lies that are told in that place during the same space of time; and why? the laws against actual theft are strictly put in execution, the liar is allowed to pass on.—Were there no law against theft, there would be as many thieves as liars, as many instances of theft as there are falsehoods told. A word to the wise is enough. Perhaps it would not be against the happiness of society if human laws were made to descend to lower particulars than they generally do; for the easiest and most effectual method of suppressing vice is certainly to crush it in the bud.

However, much more effectually would evil be reduced in its quantity, if mankind, from genuine love to Almighty God, and the excellency of his laws, would voluntarily, and without constraint, conform their life and conversation to the dictates of Heaven.—He that hath formed the Luminaries of the sky, and fixed the laws of their motion, has graciously vouchsafed to take concern in the affairs of mortals, has favoured us with his sacred law, which descends into particular cases, takes notice of various origins of evil, warns us against them, and enumerates precedents shewing the danger and calamity attending a violation of the holy precepts. The Lord, whose wisdom is infinite, well knows from what small beginnings oceans of iniquity often proceed. With a view to our interest, welfare, and happiness in this life, and that which is to come, he entreats us to avoid the very appearance of evil.

Such is the extent and perfection of his law, that it may be infringed by a single thought of the mind. It may be violated by a single word, sentence, or expression. Silence in the cause of innocence, and on many other occasions, is criminal. A groan, a sigh, a laugh, a contemptuous look, may each wound a character, and thereby become transgressions of the law of God. A person, by putting  
the



the features of his face into certain dispositions, may commit iniquity, and injure another. Certain motions, gestures, and attitudes of the body, displease the Lord (who attentively inspects all our ways), and may also be injurious to our fellow brethren of mankind. The various ways and cases wherein the law of God may be violated are exceedingly numerous, and not easily reducible to a determinate System. I take upon me to advise all who are desirous of entering the gates of heaven, often to peruse the holy scriptures with care and attention, that they may find out what is sin and what is duty. An English Dictionary would be very useful to such natives of this country as are not skilled in the languages, by the help of which they may conveniently inform themselves of the meaning of such English words in the holy scriptures as they do not understand. There are several books in print which explain the moral law, and mention several cases of disobedience and non-conformity to it. The expence of purchasing these is but trifling in comparison of the loss of a soul; and seeing the mercy of God has thrown these means of instruction in our way, it is despising the provision made by God if we neglect to take them up, and refuse assistance in the great task of distinguishing good from evil.

I consider that every thought or exercise of the mind, every word, every action, and every species of behaviour whatever that is inconsistent with the spirit of the law of God, or inconsistent with the spirit of Christ, is disobedience to the law of God; although such thought, word, action, or species of behaviour may not be expressly or specifically forbidden in that law: and that omitting or neglecting to do what is required in the law of God, as contained in the Old and New Testaments, according to the spirit of the sum of the precepts therein exhibited, is also disobedience to the law of Jehovah.

Since the word *Law* is so frequently mentioned in this treatise, and strict adherence to the Divine Precepts re-

commended, it will perhaps not be improper, before proceeding further, to acquaint the Reader that I by no means insinuate that a man by his own doings can transfer himself to Heaven independent of the Mercy of God, or the Merits of Jesus Christ. I by no means alledge that any man, however much good he has done, can from his actions derive a right to claim from God the Kingdom of Heaven as a reward of his own righteousness. For it is God that gives us the power to DO; the honour therefore belongs to him. From him we derive the Ability of obedience—the spirit that moves us to do Good and avoid Evil; the praise is therefore due unto him, and not to a lump of animated clay. It is Jesus Christ, whose merits took effect immediately after the fall of Adam—It is Jesus Christ who has made SALVATION POSSIBLE, otherwise man might have Done---and Wrought---and Struggled in VAIN.—His own most active exertions, exclusive of the mediation of Jesus Christ, would have been to no purpose. To whom then is the honour due? Jesus Christ has opened the Gates of heaven, which would otherwise have remained shut against the human race, and it would have been utterly Impossible for man to Enter. Jesus may therefore with propriety be called the “Author of our Faith,” or of our Hope; because, without him there would have been No Ground to hope for or expect a happy immortality. It is in vain for a man to hope for that which he knows it is impossible for him to obtain; but Christ has put the attainment of Eternal Felicity in our power; he has prepared the mansions, and pointed out the Way to them. If we refuse to walk in that Way, whom have we to blame? He will likewise be the Finisher of the faith of those that walk in the way of his Precepts, and will crown their HOPE with POSSESSION. Let the man, who depends wholly on himself and his own works, declare on what wings he is to ascend into heaven? At the hour of Death, what road is he to take? How is he to elude the hand of strict Justice? How is he to escape from the  
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Guilt of his imperfections? By Jesus Christ Repentance, accompanied with Reformation, is rendered acceptable, and pardon obtainable; whereas, by the covenant of works, or strict exertion of justice, penalty was the inseparable consequence of transgression—of every transgression, and of one or any transgression. To the Blessed Jesus therefore LOVE is due; which love, if the heart of man were duly possessed of, would be the Noble, the Great, and the Best Motive, Principle, and Spring of Action and Obedience.—To the merciful Saviour obedience is due, as a testimony of our Gratitude and Love (even exclusive of the consideration that such obedience is our own interest). “For this is the Love of God, “that we keep his commandments,” 1 *Epist. John* v. 3. “And hereby do we know that we know Jesus Christ, “if we keep his commandments: he that sayeth, I know “him, and keepeth not his commandments, is a Liar, “and the Truth is not in him,” 1 *Epist. John* ii, 3, 4. “Faith, if it hath not WORKS, is dead, being alone: “Thou believest that there is one God; thou do’st “well: the DEVILS also believe, and tremble: But “wilt thou know, O vain man, that Faith without “works is DEAD,” *James* ii. 17, 19, 20. When a certain man asked what he should Do to be saved, or that he might inherit eternal Life, Jesus Christ, who never mocked any man, expressly answered, “If Thou “wilt enter into Life, Keep the Commandments,” *Matthew* xix. 17. This was a PART of what was to be Done. “If ye love me (said the Blessed Jesus), “Keep my commandments.” “The Law of the Lord “is Perfect converting the soul: the testimony of the “Lord is sure, making wise the simple. The Statutes “of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the “eyes,” *Psalms* xix. 7, 8. God has repeatedly, even by tremendous temporal judgments, manifested his abhorrence of Sin, or the transgression of his Law; and indeed it will not appear surprising that he has done so, if we consider the horrid nature of disobedience.



These remarks being premised, the Reader may deliberately meditate on the following Propositions.

1. THAT a single instance of disobedience to the law of God, committed by an Individual, may induce that Individual to commit other instances of disobedience, and may have influence on the remaining part of his or her life, tending to render it less happy than otherwise it would have been.

2. That the disobedience of one individual to the law of God tends to produce disobedience in others, and is communicable by a species of conveyance somewhat analogous to physical infection.

3. That an instance of disobedience to the law of God, committed by an individual, may render the lives of others less happy.

4. That the infection of disobedience to the law of God is extremely diffusive, seizing those who are not fortified against it.

5. That the disobedience of an individual to the law of God may infect the family to which that individual belongs, draw them into disobedience also, and render their lives less happy.

6. That the infection of disobedience to the law of God, arising from one individual, may extend to the inhabitants of the neighbourhood, village, parish, town, or city wherein the disobedient individual resides, to the society, community, or corporation of which he or she is a member; inducing such part of them as the infection shall reach, and find unfortified against it, into non-conformity to the law of God, and tending to render their path of life less pleasant.

7. That

7. That it is the nature of the infection of disobedience to the law of God, progressively to spread itself throughout the District, County, Province, Nation, Kingdom, or Empire in which the disobedient individual dwells, or is an inhabitant, tending to draw those of the inhabitants of such District, County, Province, Nation, Kingdom, or Empire, as the infection in its course shall reach and find unfortified against it, into disobedience and misery.

8. That the influence or infection of disobedience to the law of God does not confine itself to the Nation or Kingdom in which the individual resides from whom it took its rise, but communicates itself to the inhabitants of other nations, kingdoms, and Empires, from Pole to Pole, living upon the face of the earth, or traversing the surface of the sea, tending to induce into disobedience to the law of God, and to draw into misery such part of them as it in its excursion shall reach and find unfortified against it.

9. That the infection of disobedience to the law of God, besides its extensive and epidemical excursions upon mankind living in the same age with the disobedient agent from whom it took its rise, may be communicated to succeeding generations, and pervade future ages, tending to induce into disobedience to the law of God, and involve into additional misery such individuals of posterity and future ages as it shall reach and find unfortified against it.

10. That the infection of disobedience to the law of God, arising from an individual in society, in its course and invasions upon mankind, often carries along with it inconveniences, disadvantages, losses, vexations, and grievances, one of which it seldom fails to leave with the person who has the courage to oppose its currency, and, by firm adherence to the law of God, to resist its intrusion and malignity.

11. That

11. That a single instance of disobedience to the law of God, committed by an individual of the human race in any age of the world, may bring upon mankind surviving after the period of commission of such instance of disobedience, whether cotemporary with that individual, or living in succeeding ages, an infectious and spreading calamity.

12. That a single instance of disobedience to the law of God, committed by an individual in any age or century whatever, may bring upon the descendents and posterity of that individual, upon succeeding generations, and upon the human race in general who live after the period of commission of such instance of disobedience, a diffusive and ramifying calamity, though not so fatal, yet similar in its effects to the ruin of mankind occasioned by Adam's eating the *forbidden fruit in Paradise*.

13. That some instances of disobedience to the law of God are sudden and more immediately conspicuous in their contagious effects, and others have their consequences more remote, the infection often continuing for a considerable space of time less discernible, and in an apparent state of inactivity.

14. That in ascertaining the real magnitude of the crime of an instance of disobedience to the law of God, there may be taken into the computation the quantity of mischief thereby occasioned in the world from the period of commission of such instance of disobedience to the end of the world.—This is a task that man in his present state is unqualified for.

15. That the sum of the infectious instances of disobedience to the law of God, committed by any individual during his or her life on earth, tends to produce a variety of calamities affecting many of the human race, cotemporary with and surviving that individual.

16. That

16. That the sum of the instances of disobedience to the law of God, committed by the individuals of any Course or Generation of mankind during their life on earth, constitutes the general deviation of that generation from the law of God.

17. That the general misconduct of any generation from the law of God affects the next succeeding generation, tending to render their lives less happy, and inducing into disobedience to the law of God such part of them as the general contagion shall attack and find unfortified against it.

18. That the misconduct of individuals of the last generation visibly affects individuals of the present generation, and the general misconduct of the last generation shews its influence on the present.

19. That the general deviation from the law of God, of any generation intervening betwixt the Creation of the world and the present generation, may have had influence upon any other generation intervening betwixt that generation and the present, upon the present, or may have upon any succeeding generation.

20. That it is possible that an instance of disobedience to the law of God, committed by an individual of any intermediate generation, may affect one or more individuals of any other succeeding generation, so as to induce them into disobedience, and render their lives less happy.

21. That the general misconduct of the present generation, and of individuals now living, affects themselves, tending to render the remaining part of their lives less happy; and will also have influence upon the next and succeeding generations, individuals of whom may trace back their misery to individuals of the present day;



day ; and children yet unborn have reason to say, had my Parents and predecessors acted otherwise, it would not have been so with me.

22. That many individuals living in the present age, if they could trace backwards the ramifications of evil, the Course of causes, and the revolutions of contingencies, might perhaps have reason to date inconveniencies which they suffer to day from the faults or misconduct of persons whose bones are mouldered to dust an hundred or a thousand years ago.

23. That if the fermentation of action were unfolded, the lineage of mischief traced, and the sources of Evil discovered, causes might be assigned for many of the evils which an individual suffers ; and it would be found that these evils have been occasioned by, or taken their course from that individual's non-conformity to, or transgression of the law of God in the former part of his or her life, or from the misconduct of some of those persons who have lived co-temporary with the said individual, or from the misconduct of some of the human race who have lived in the world prior to the time of the said individual's existence. These causes may act conjunctly or severally.

24. The first indulgence of a thought which is contrary to the law of God, or inconsistent with the spirit of Christ, or of that law, lays the foundation of a habit in the mind : by the repetition of similar indulgences the habit is established, and the mind, trained to that way of thinking, assumes an unchristian temper which may be productive of words and actions that are contrary to the law of God, may have influence upon others, and bring additional calamity upon mankind.

25. That one word spoken, or one action done, unwarranted by the law of God to be said or done, or inconsistent

consistent with the spirit of Christ, may each give rise to an immensity of evil words and actions.

26. That various instances of disobedience to the law of God, committed at different times, and by different persons, may all concur to be instrumental in inducing one person to commit one instance of disobedience to the law of God; and a thousand persons may be indistinguishably accessory in one crime committed by one individual.

27. That a person who neglects to exercise the duties commanded in the law of God, and thereby hides his or her talent in the ground, is actually practising evil, by disappointing Society of his or her aid and co-operative endeavour to prevent the increase of evil, to weaken its power, to strengthen the bonds of order, harmony, and happiness, which aid Society has a right to claim. Even the example holden up to mankind by such an indolent person is immediately infectious in proportion to the interest, influence, station, &c. of that person.

28. That every individual of the human race is a general as well as particular agent, acting for himself or herself, co-temporaries, and posterity.

29. That under the complicated calamities arising from innumerable sources of Evil perpetrated the world seems to groan, and the inhabitants of the earth spin out the thread of life, entwisted with vast mazes of grievances, troubles, temptations, distresses, and unavoidable miseries.

30. That considering the variety of surrounding Evils, the strange revolution of events hinging upon each other, the fermentation of causes and contingencies, the distant and unforeseen effects of action, the generative infectious and prolific nature of Evil or disobedience to the law of

God, pondering our ways, taking heed to our goings, attentive watchfulness, cautious circumspection, and steady adherence to the law of God is requisite; that we may be able the more to oppose the currency of Evil, and by the practice of Good to counteract its tendency, blunt its virulence, reduce its momentum, or at least endeavour to avoid increasing it; that we may the less injure ourselves, contemporaries, and posterity.

21. That a conscience, unenlightened and uninformed by God's law and the holy scriptures, may discern some actions to be good and others evil, but cannot fix the boundaries betwixt good and evil with precision. None but God, who foresees the consequences, the courses, the remote and complicated windings, restrictions, curvatures and issues of action in obscure futurity, can with exactness inform us what is good, and what is evil; we ought therefore to consider his law, as contained in the Bible, the Scriptures of the Old and New Testament, as our only infallible Directory, and regulate our behaviour thereby.

A great number of Propositions of the same nature may be raised upon and derived from the forementioned: And upon the same chain of reasoning, and similar train of thought, a variety of Propositions may be built, equally true, and much more astonishing, so as at first view to have the appearance of Paradoxes.

A person of a thoughtful mind, who has considerable experience and knowledge of the world, and who has been accustomed to consider the nature of action, even in its infantile stages and less distant progressions, will, by reading the foregoing Propositions, be immediately convinced of the truth of them; and will also be qualified to take up the train of thought therein contained, and to furnish himself with a variety of instances in proof  
of

of the same. Although it be altogether impossible for finite comprehensions to penetrate into the complexly complicated courses that Evil finally and really assumes; yet, to render the subject as plain as possible, I shall relate a few instances of immorality, and trace the real, the natural, and the possible consequences of disobedience to the Law of God, as far as seems necessary to give every Reader a faint idea of the terrible form and horrid shape of vice.

### P N S T A N C E I.

*The contagious and diffusive nature of Evil exemplified in  
ADAM'S FIRST TRANSGRESSION.*

WHEN Adam and Eve, the Parents of the human race, had eaten the fruit which their Creator commanded them not to taste, the frame of their minds suffered an immediate change. Peace of mind and happiness accompany perfect innocence. It is natural to suppose that persons conscious of no evil, and acquainted with no species of pain, would be abundantly happy; and whilst they remained in that state their minds would be in perfect health, and the motion of the fluids and machinery of their bodies uniform and harmonious: but when they had disobeyed, the passions shame and fear instantly entered into their breasts, and produced that uneasiness, and these painful sensations which ever since accompany those passions. Their affections would be jumbled, and the good order of their minds deranged; and, as there subsists a reciprocal agency and a certain connection betwixt mind and body, it is probable that the constitution of their bodies at that time also suffered; for every passion of the mind affects the human body in



one degree or other. It is undeniable that anger and rage distort the features of the countenance, and throw the body into agitation. Shame and guilt often redden the face; that redness must be occasioned by a more than usual conflux of blood towards the face. Fear naturally is discernible in the visage, and throws the body into tremulous motions, and in general produces paleness of the face, which paleness must be occasioned by a less than usual conflux of blood thither. Every passion has its concomitant attitude of body, and its natural arrangement of the features of the face. Many similar observations might be made to shew that the body, and the circulation of the blood and other fluids, are considerably affected by the state of the mind. Hence (I think) it may be inferred that Adam and Eve, upon loss of innocence, being struck with shame, fear, remorse, and a sense of guilt, suffered not only in their minds, but also in their bodies; and the constitution of the latter would be materially injured. For as a machine is damaged by the alteration or disorder of any of its constituent parts, so the whole frame of their bodies would undoubtedly be affected by the consequences of their disobedience, and the formerly tranquil motions and harmonious vibrations marred. And there being an intimate connection betwixt soul and body, the constitution and wonderful machinery of both would be deranged.

As diseases of mind and body are in a considerable degree often hereditary, the children of Adam and Eve would have in their bodies and minds the seeds of disorder and misery; and, according as time and temptation gave occasion to that ferment to work, or those seeds to spring forth, would be liable to the same passions of mind and irregularities of constitutional temperament as their progenitors, and likewise subject to other passions and irregularities which the already deranged system was disposed to produce; since they inherited a vicious habit increasable in its power, in the  
same

same manner as a fever improperly treated may end in madness, or envy actuate the arm of a misanthrope to commit murder. Cain allowed the depravity of his nature to increase, and by killing his brother brought upon himself and his posterity an additional curse and calamity. The third generation, or Adam's grand-children, upon the same principles of reason, would inherit constitutionally the bad disposition of body and mind which their parents conveyed to them, with such diminution or increase of the disorder as their own actions, situation, and other contingencies might effect; for good actions have a tendency to abate, and bad actions to increase the reigning malady; in like manner as the pain arising from a bruise becomes more intense by repeated strokes on the same place, the cure is rendered more difficult, and the case more dangerous; but ease and suitable applications tend to alleviate the pain.

Accordingly, one generation having conveyed the degeneracy to another, the effects of our first parents disobedience are lamentably felt in every mind, and observable in every human body; and under the same deplorable malady, both of mind and body, in less or greater degree, do the whole inhabitants of the earth presently groan.

Another source of evil and misery, besides the constitutional taint, must have arisen from the example which our first Parents set to their children. Adam and Eve being themselves impure and corrupted in their practices after their disobedience, could not set before their children an example of unspotted purity, innocence, and holiness. As mankind have a natural inclination to imitate the sons and daughters of the common parents of the human race, would be more ready to imitate their evil than their good; that is, their evil would infect by example, considering that their children, from the constitutional taint, were in a situation capable of imbibing the infection; for diseases are more or less infectious, according as the temperament of the body or mind of those

those that are whole is disposed to receive the infection, or constitutionally fortified against it.

The Children of Seth and Cain, shaping in some degree their morals by them in less or more particulars, conveyed likewise to their children an example of depravity; and so, from generation to generation, even to the present age; with this difference, that when mankind became more numerous, individuals had a variety of examples set before them, a variety of sources from whence they might derive the contagion; so that from others, as well as from their parents, they might imbibe the infection of evil, and reciprocally corrupt each other.

Fruit, having been the object of interdiction, very emblematically announces to mankind the fruitful nature of transgression; for, as the posterity of Adam have multiplied on the face of the earth, so has the fruit and seeds of the calamity introduced by their transgression been propagated and scattered through all Countries and Climates, over the whole earth where the foot of man has trod.

It is plain that the Consequence of Adam's transgression affects the present generation, or the now living course of mankind; and will continue time unknown to burden the human race, and to act as a partial cause in rendering the lives of millions miserable. A person, who in these latter days receives existence, and appears on the field of action, is like an heir born to a burdened estate, who cannot undo what is done, but may do the best he can for himself. The world is like a vessel gone to wreck, mankind the passengers, whose immediate business it is, amongst the floating planks, to grasp and lay hold on whatever they can, and struggle with all their might to keep afloat, and make towards land. Whilst we thus take a retrospective view of the first ORIGIN of EVIL, and consider the deplorable condition of the human race, and the dreadful calamities which have overwhelmed mankind since the Creation—whilst we look forward to the dismal prospect, and in fancy discern un-  
born

born generations struggling in the thickets of distress—whilst we look downwards, and in lamentation mention the numbers that have dropt, and are presently confined in the doleful mansions of despair—whilst we think of the myriads who, it is to be feared, will be consigned to devouring flames, we may safely say that the crime of Adam has been part of the cause of ALL this. *By one man sin entered into the world.* Direful, diffusive, and lasting have been the consequences of his disobedience.

But although, without doubt, the Two First Inhabitants of the earth were partly instrumental in occasioning the misery, and partly culpable for the defections of ALL their posterity, it does not follow that the whole blame ought to be laid upon them—others, as well as Adam, have been instrumental in bringing much additional misery upon mankind, and in increasing the *quantum* of Evil in the world. Every man and woman stands in a similar relation to society and posterity as Adam and Eve did—God revealed his will to Adam and Eve, and gave them a law—They disobeyed that law, and acted contrary to that will—God has revealed his will, and given to YOU a law—— — — — —

## INSTANCE II.

*The lasting Consequences, contagious and diffusive nature of Evil exemplified in*

### THE MURDER COMMITTED BY CAIN, AND THE DEGENERACY OF THE ANTEDILUVIANS.

CAIN permitted the depravity of his nature to increase its power, and accordingly it fermented into jealousy, contention, and an inclination to deprive his brother of life. The horrid crime of fratricide was at length perpetrated



perpetrated by Adam's eldest son ; which atrocious action brought grief and sorrow into the first family in the world, rendered the remaining part of Cain's life less happy, banished him from the society and fellowship of his parents, and continued to affect his descendents for many hundred years, even to the time of the deluge ; insomuch that they were more corrupted in their morals, and led less happy lives than those of Seth. The descendents of Cain are therefore stiled the sons of men, those of Seth are called the sons of God, Gen. vi. signifying that the descendents of Seth, although without doubt degenerate and wicked, were not so degenerate nor so wicked as those of Cain. In process of time the descendents of Seth, induced more by fancy than judgment, contracted marriages with the descendents of Cain ; by which means an universal depravity took place, and *every imagination of the thoughts of man's heart was only evil continually*. And it seemed good to Almighty God, though long suffering and slow to anger, to destroy the perverse generation. The clouds were commanded to rain, and the sea to transgress her bounds. The earth was overwhelmed by the impetuously raging element, all flesh living, both man and beast, excepting a few saved in the ark, were lamentably buried in a watery grave.

What was the cause of this tremendous calamity ? The great wickedness of that race of men who lived immediately previous to the flood, was the immediate cause of it. If we look a little backward, we find, that the injudicious marriages contracted betwixt the descendents of Seth and Cain were also instrumental in bringing down the wrath of Almighty on the earth : but the crime of murder committed by Cain on the body of his brother, was among the discernible causes of the heinous degeneracy of his descendents ; therefore that instance of disobedience to the law of God was among the remote causes of the flood. There might be many more conspiring causes produced by the general Evil that had happened

happened on the earth previous to the time of the deluge ; which general Evil or sum of Evil, was that which would render the earth egregiously abominable in the sight of God : but the general sum of Evil that had happened was constituted of the sums of evil committed by each generation, one after another, by each nation, community, kindred, society, family, and individual ; so that the whole was made up of the joint sins of individuals ; but the sum of the sins of each individual arises from the sum of evil thoughts, words, and actions indulged, spoken and committed by that individual : therefore each evil thought, word, or action, which was indulged, spoken, or committed by any individual previous to the flood, increased the sum total of Evil, and that sum total being the general cause of the flood ; therefore each evil thought, word and action, indulged, spoken, or done by any individual Antediluvian, was an instrumental cause of the flood, and consequently an instrumental cause of all the calamities attending, and consequences of the flood. So dreadful a thing it is to transgress even in the least particular the law of the Living God !

Among the calamities attending the deluge was the destruction of the then whole inhabitants of the earth, beasts of the field, and fowls of the air, except a few of each species (as formerly mentioned), what tongue can relate the mournful event, what imagination can paint the melancholy catastrophe ? The stately palaces and the magnificent cities, with their inhabitants, jumbled into ruins, and the labours of ages dashed into confusion.—Struck with uncommon terror and astonishment, they would hastily scramble to elevated places, and after lamentably beholding their wives, children, property, and their ALL, sunk into destruction, would themselves be swept from the eminence of refuge, and with unavailing outcries and dismal shrieks ingulph'd in the regions of the deep.

The injurious consequences of the flood which have affected succeeding generations are very numerous, of

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which

which I shall only mention a few——The beauty of the earth was spoiled, air, water, and vegetables were rendered less salubrious, and this is a lasting calamity which has affected mankind since the period of the deluge, and will continue to be a disadvantage to posterity until the earth and atmosphere undergo some uncommon alteration.

The lives of all that should live upon the earth after the deluge were by the decree of God appointed to be shortened, *yet his days shall be an hundred and twenty years.* Gen. vi. 3. So that we are indebted to these long liv'd Antediluvians for the unhealthiness of our climate, the impurity of our air, the shortness of our lives and, all the injurious consequences arising from these disadvantages, together with many more general and particular calamities which will continue irremoveably binding upon us and posterity. Every instance of disobedience to the divine law committed by any Antediluvian, as it was an additional drop in the *cup of Antediluvian iniquity*, and consequently a partial cause of the deluge, has therefore been plainly instrumental in bringing on and leaving to posterity the forementioned burdensome legacies.

Upon the same principles of reasoning may an instance of disobedience to the Law of God committed by a person who lives in the present age, be an instrumental cause of the destruction of a family, a parish, a city, a county, a kingdom, or a nation, sooner or later, either in the present age or centuries hereafter; and that destruction may happen by fire, by fever, by war, by famine, by pestilence, or any other calamity that Almighty God may think proper to stop the course and blunt the malignancy of Evil.

## I N S T A N C E    I I I .

*The lasting consequences of disobedience to the Law of  
God exemplified in*

## N O A H ' s   I N T O X I C A T I O N .

ALTHOUGH Noah had witnessed the destruction of the Antediluvian world by the flood, and by the special favour of God had been enabled to weather the storm neither miraculous favour, nor extraordinary deliverance from the power of the all-surrounding waters, had sufficient impresson on his mind to restrain him from subsequent foolish behaviour—So fallible, so ungrateful a creature is man!

This monument of mercy planted a vineyard, and got himself shamefully intoxicated with the produce; he lay or tumbled down in his tent in an unseemly position, and thereby laid the temptation for and occasioned Ham's indecent and immodest behaviour. When Noah had recovered from the torpidity occasioned by the wine, he pronounced a lasting curse upon Ham and his posterity, "*A servant of servants shalt thou be.*" Accordingly this curse continued binding upon Ham and part of his posterity, the ancient Canaanites, Amorites, Perezites, and Hittites, who were a people remarkably wicked, and in general comparatively unfortunate—The Israelites, upon various occasions, obtained victories over the Canaanites or descendants of Ham, who were spoiled of their inheritance and made tributary to the descendants of Shem, about eight hundred years after the bondage curse was uttered by Noah—how long the prophetic decree stood in force I cannot positively determine, but if the inhabitants of Africa be the descendants of Ham, it would seem that their situation and subjection in several respects bespeak



the still binding power of Noah's prediction. The bondage-decree pronounced by Noah against Ham was undoubtedly consistent with the will of God, otherwise it would not have taken effect; and it appears to me that the sentence of Noah imposing servitude upon his son, was only a prophetic discovery of the appointment or sentence of God passed upon Ham for his undutiful behaviour. But be this as it will, sure enough it is, that the sentence was fulfilled, and that Ham and his descendants suffered the heavy accomplishment of it, and were subjected to the inconveniences, grievances, disadvantages, and calamities attending captivity, slavery, and bondage. O Folly! how extensive thy excursions!—How lasting thy effects! How fatal thy consequences—how unlimited thy contagion! Consider this ye drunkards—Remember this ye votaries of immodesty—Is God less strict to mark iniquity now than he was thirty seven hundred years ago—Although there be now no Moses to transcribe your particular actions, and to point out to you their particular consequences—Although there be no prophet to proclaim God's decree anent the punishment annexed to your blameable proceedings—yet your thoughts, your words, and your actions, your debaucheries, your fits of intoxication, your lasciviously witty speeches and songs are all duly taken account of; for God taketh notice of all your ways, weighs their effects and consequences unknown to you, allots suitable temporal punishments to your offences, and “*sets your secret sins before the brightness of his face.*” The books of remembrance will one day be presented to your view, for in heaven an account is kept of the behaviour of every individual, and in that individual's own conscience and recollecting faculty, a similar and corresponding registration takes place. It is not improbable that the faculty of your memory will be so strengthened in a future state as to recollect with precision all that you have said and done whilst you was on this earth, and the deplorable effects and consequences of the same will perhaps be unveiled to you. A person,  
particularly

particularly one come to old age, finding his life less happy than it has been, and desirous to relieve the mind from dwelling on his present situation, naturally turns his thoughts back to the days of his happiness, and gives himself a species of mental relief by in imagination acting his merry feats anew, and by pondering event after event, transaction after transaction, circumstance after circumstance, draws afresh into his mind past occurrences, with various branching circumstances; and the longer the reflective power works on any period, or dwells on any occasion or occurrence, the more attendant and circumjacent contingencies and little incidents it discovers. Hence it appears that the reflective powers do not seem to be absent, but only in a state of torpidity for want of exercise, or obscured by the superaddition of intervening events. Although all pleasure is far removed from Satan's doleful domains, it is probable that the minds of those who shall be unhappily, though justly transported thither, will grasp at any thing that has the appearance of alleviating the violence of their pain. Their life and transactions on this earth will naturally recur; and as the mind dwells on the remorseful, melancholy, and painful theme (tho' less painful than the consideration of their then present condition), one circumstance leading to the recollection of another, will bring event after event, action after action, word after word, thought after thought, one day's proceedings after another, until the dreadful libel, the just, full, and impartial history of their life, including the minutest circumstances, lie plain before them. -- This work is sometimes begun when persons are under the rod of affliction, or approaching to the gates of death.

An earthly judge generally lets the criminal know for what crime he is to suffer, and to convince him of the justice of his sentence, expatiates on the nature of the crime. It seems extremely improbable to me that "the Judge of all the earth" will consign a criminal to torment without either plainly and intelligibly assigning the cause,

cause, qualifying the criminal's own conscience, memory, or reflective powers, to lay before the unhappy pannel the nature, enormity, extent, and consequences of his crime, or in some way or other convey to him a satisfactory knowledge of the misconduct for which he is about to suffer.

It is probable that this knowledge and discernment of misconduct will be given to those who shall receive mercy; that, knowing how much has been forgiven, their joy may be increased, and the merits of a Saviour, and the mercy of God, the more enhanced in their exulting estimations.

An evening's drinking may seem a trifle to the thoughtless, and a matter of mere indifference to you—an obscene speech and indelicate behaviour you may perhaps look upon as innocent fun and diversion to furnish a laugh to yourself and the company you are in; but know, and be assured, that words and actions are not buried when they're spoken or done, nor finished when they seem to be so---your memory may in this life forget, observation may cease, censure sink in silence, and conscience baffled in its efforts, and wearied out with ineffectual resistance, lull peaceably quiet; but nevertheless of this, what is said is irrecallable, and what is done is irretrievably done, and to undo it, or to cancel it from the genuine history of your life, is altogether impossible. Live therefore cautiously and circumspectly, and call no transgression of the law of God small, considering that a single instance of intoxication, followed by another of indelicacy, brought such a number of Noah's descendants into slavery.

## I N S T A N C E   I V .

*The effects and lasting consequences of Evil exemplified in*  
**THE BUILDING OF BABEL-TOWER.**

THE rearing of that monstrous fabric the tower of Babel, emblematical of the pride and folly of its supposed projector Nimrod, brought upon the delirious contrivers and architects the very calamity which it was intended to prevent. “ *Let us build us* (said they) *a City, and a tower whose top may reach unto heaven ; and let us make us a name, lest we be scattered abroad upon the whole earth.*” The undertaking however displeased the Lord, and their supercilious design was therefore baffled. From the miraculous confusion of their language, they were under the necessity of separating, and a dispersion which they wished to avoid unavoidably took place. Their interests and power formerly combined for the common and public good, were now weakened and disunited. The individuals, whose jargon was most similar, would form into parties, and be obliged to emigrate into separate colonies. The *name*, the *honour*, and the *Superiority* which, by presumptuous arrogance, they desired to acquire, were effectually tattered to pieces. Humility is the path to true honour and renown, and the fear of the Lord the strongest tower of defence. Vain are the attempts of men when God sets his face against them. Who can harden himself against the Almighty, and prosper ?

When the language of one party of the Babel-builders became unintelligible to the other, a strange confusion, distrust of each other, and reciprocal jealousy would take place. One part of them would be apt to consider the other as delirious, or wonderfully changed, and therefore



fore would be under apprehension of injury and danger from persons whose language they no more understood than the bellowing of a bull or the roaring of a lion. Hence misunderstandings, literally and really, would arise, accompanied with unintended injuries, offences, squabbles, and party contests; for as they did not understand each others language, they must also have been ignorant of one anothers intentions. These injuries and offences, as the different parties and colonies spread and multiplied, would swell into national wars, which are now so frequent upon the face of the earth. What heavy disadvantages does every Nation, Country, and Province in the habitable world labour under from a division of languages. A general jealousy and prejudice are entertained by every nation against another, and by the inhabitants and individuals of one kingdom against those of another. How wretchedly are the minds and memories of our youth puzzled, perplexed, and tortured with grammars of dead and foreign languages, with Ovids, Virgils, Horaces, Homers, and “a parcel of heathenish stuff,” monuments of the iniquity of the builders of Babel-tower.

From the towering scheme entered into by the projectors of Babel-tower, besides the dispersion of the people, and the confusion of their language, would also arise a division of modes of government, a division of modes of life and manners, a division of public Sentiments, and a division of religions. Hence also false and mangled traditions, a neglect and forgetfulness of the true God among the younger or more ignorant separating parties, who were precluded from the advice and information of the old or of the more learned. In the days of Ovid, a heathen there had been still the tradition of the two great events—a Creation and a Deluge; but how imperfect, marr’d, maim’d, and strangely manufactured these traditions were, what false additions, what omissions of truth and misrepresentations had befallen them (like all other stories that graze on many tongues) the description  
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of these events given by that author sufficiently shows.— It is probable that for several ages subsequent to the building of Babel neither education nor religion among the greater part of the colonies were much attended to. Thus the knowledge of the true God becoming overclouded, and the modes of worshipping him dark and obscure, would give rise to idolatry; since there still would remain in their minds, from faint and marred traditions, a notion that there was a Power or powers, a Being or beings, superior to mankind: And even when tradition fail'd altogether, the light of nature might point out that there was a Supreme Being, but where or what, or how to be worshipped, would be at the mercy of fancy to determine.—To reflect on the condition of the travellers in such nights of darkness—to imagine what oceans of iniquity followed—what masses of confusion ensued; rouses additional horror against the folly of those who, as the *primum mobile* of disorder, had a visible hand in occasioning all these misfortunes—Ye supercilious projectors of the mountain-tower, if it were possible to summon you from the invisible regions, and shew you (if departed souls be acquainted with the things on earth) what unfathomable gulphs of fermentative mischief your madness has occasioned; and interrogate, why did ye provoke the Majesty of heaven, and bring upon your descendents these unutterable calamities? If your descendents, by your misconduct, have been led into additional temptation, and their path to heaven and holiness rendered more obscure or more difficult, and if any of them thereby shall have unhappily fallen into condemnation; is it impossible that they may demand the execution of justice on you, and exclaim when they see you among the Great Collected Throng, These also were a cause of my wandering from God, from heaven, and from holiness.—O Reader, consider your ways, and beware that you do not in some respect or other play a similar game to that of the contriver of Babel-tower.— Little would he think perhaps, when he broached the

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subject,

subject, of the direful effects that would follow—"Be-  
gin nothing whereof thou hast not well considered the  
end."

## INSTANCE V.

*The spreading nature of the consequences of disobedience to  
the law of God, exemplified in*

### *DINAH's VISIT.*

THE first stages of the calamity occasioned by this young lady's unnecessary visit are pointed out in the 34th chapter of Genesis. Among the immediate consequences was her own indelible dishonour, the crafty and perfidious behaviour of her brothers Simeon and Levi, the murder of Shechem a prince, the murder of his father Hamor, together with his countrymen.—Jacob's sons became revengeful murderers, and violently butchered the Shechemites, plundered their city, and in rage ravaged the country adjacent. The wives and children of the Shechemites, suddenly made mourning widows and weeping fatherless, were unmercifully led into captivity. The reverend father of the Patriarchs was obliged to bear a load of grief—his religion was dishonoured, and his name and family were rendered odious to neighbouring nations.—He was obliged to leave his settlement to avoid the destruction meditated against him by the Canaanites and Perezites, on account of the injury done by his sons to the Shechemites. Simeon and Levi were informed by Jacob, before his death, of the punishment that would attend them for the murder of Shechem and his countrymen, Gen. xlix. from 5th to 9th verse. In accomplishment of Jacob's prediction, the Levites were accordingly dispersed throughout all the tribes,

tribes, and the Lot of inheritance of the descendents of Simeon lay in scattered portions ---So extensive and lasting was the calamity ushered in by an instance of female galantry---it is evident that if Dinah had stayed at home, there is no ground to suppose that these evils would have happened. It is not uncommon to see similar practices produce a chain of similar calamities.---What mazes of iniquity, misfortune, and misery in ancient times may have arisen from Dinah's visit---what reflecting and progressively reverberating turns it may have taken---what Country, Province, family, or individuals it presently affects, and what adventures it will yet take---what groans, mourning, lamentation, and misery it will yet occasion, infinite wisdom can only determine.

Dinah, before visiting the *daughters of the land*, would have the proposed jant in her mind, and the visit must therefore have been fixed by intention. The thought or council of the mind, which gave warrant to the will to make the visit, gave foundation to the visit---hence the forementioned calamities are traceable from One Evil Thought; and hence the necessity of watching and training the mind to a proper way of thinking, and of keeping it exercised in commendable employment by furnishing it with good subjects, and honourable materials to work upon, for continual exercise it must have of one kind or other. If her mind had been better employed, such imaginations would not have taken place, for I apprehend that she had no eye to wisdom, or to the glory of God, when she resolved to undertake such an idle expedition. Fancy and folly would no doubt conspire in forming a false, though to her a plausible reason of going to see and be seen by the *Beaux* and *Belles* of the Shechemites.---Young men and young women ought to be extremely cautious how they employ their minds, and cautious in avoiding evil company. Disorderly balls, masquerades, and similar conventions appear to me to be subversive of morality, and unfriendly to a religious temperature of mind. Those things, which to some



persons may seem matters of indifference, may perhaps be inconsistent with the spirit of Christ, tend towards evil, and be followed by direful consequences. Those companies are most to be desired in which the saying of a prayer would not look aukward, nor the reading a portion of the Bible ungraceful; and those companies, the members of which keep countenance and seem to be pleased when you utter a religious sentiment.—When the skill and knowledge of young persons are insufficient to direct them in the choice of company or species of amusement, the advice or even restraint of Parents, Guardians, or others having charge of them ought to interfere.

Evil needs only a beginning, but who can say what unforeseen calamities may ensue. Guard thy heart therefore with all diligence, and be assured, that to think and to do are matters momentuously great. Remember, ye lovely fair, to avoid the example of Dinah, lest ye bring dishonour on yourselves, vexation to the mother that painfully suckled you, grief to the father who carefully by toil of business or labour supported you in your helpless condition, lest you bring shame on your connections, disturbance and misery on your cotemporaries, and endless mischief on ages to come.

## INSTANCE VI.

*The diffusive consequences of disobedience to the Law of God,  
exemplified in*

### PHARAOH'S OBSTINACY.

FROM this haughty Sovereign's nonconformity to the divine command in refusing to allow the Israelites to depart out of his dominions, arose, among others the following plagues and calamities, viz. The conversion of  
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the water of the river Nile, and all other rivers, streams, and fountains of Egypt into blood, unquestionably to the great inconvenience and disadvantage of the Egyptians whilst the water continued in this transformed state—The death of the innocent irrational creatures the fishes, of every species a commodity which made considerable part of Egyptian provision—A national nuisance which they suffered from Reptiles—Destruction of the fruits of the ground, and vegetable kingdom by locusts, hail and thunder—A stagnation of business on account of three days darkness—A Disease which destroyed great numbers of their cattle; thus for the sin of one man did the very brute creation suffer—The first born of every family throughout the land of Egypt (the Israelites excepted) in one night's time died, from the eldest child of Pharaoh's family to the first born of the meanest subject inclusive—The general alarm, lamentation and mourning of fathers, mothers, sisters and brothers, on account of the instantaneous and universal loss of the first born, are represented in holy writ by a "GREAT CRY." The same rule of destruction in the same night, also extended to the cattle, horses, sheep, and other animals, To describe with justice the mournful situation of the Egyptians, the morning succeeding the destruction of the first-born is impossible; the imagination of the reader studiously reflecting upon that Catastrophe, may descry the then mournful countenances, the grief-deranged features, the flowing tears and sorrowful attitudes of the poor inhabitants of Egypt—My son, my son—my child, my child—O King, O Pharaoh, why hast thou brought this evil upon us.

Among the national calamities induced by the obstinacy of Pharaoh, was also an epidemical distemper upon the bodies of the Egyptians, which afterwards was called the *boath of Egypt*, D ut. xxviii. 27. whether or not this distemper became hereditarily infectious upon succeeding generations, I shall not positively decide; but I think it may be presumed that it did; for it is certain  
that

that the measles and small-pox were imported into this Country from Arabia, and that Egypt and the Turkish dominions continue the nurseries of plagues and epidemical distempers to this day.

The obstinacy of Pharaoh also occasioned the submersion of his gallant army, horsemen, horses and chariots in the Red Sea. Of the formidably numerous host not one was saved to return and tell the mournful tidings to the wives, children, and relations of the dead—It is an alarming sight to behold the crew of a single vessel at sea in distress—Terror appears in every look and tremulous confusion in every face, whilst the tremendously raging ocean threatens immediate destruction. The trembling passengers and despairing mariners ready to be swallowed by the merciless waves in lamentable dependency, struggle to avoid the dreadful fate—whilst with ghastly countenance, they cling to portions of the shattered hulk, the opening furrow clasps them in its bosom, and the impetuous surge closes the melancholy scene. But the thought that a whole army of men should at once be overwhelmed by the ocean and suddenly buried in the whirl, chills the very soul with inexpressible horror. Thus the fault of Pharaoh was visited upon his subjects, his iniquity spread throughout all his dominions, and the fatal consequences of his obstinacy extended to every individual within his kingdom; and strange to be heard, the very beasts of the field, the fowls of the air, the fishes of the water, the fruits of the ground, the temperature of the air, and the salubrity of the water shared in the general calamity!!

What has been said on this subject of Pharaoh's disobedience, respects a few of the discernible features of the calamity thereby occasioned only in its INFANCY. Nothing has been said concerning Egyptian souls unprepared for heaven (not having liv'd the time which by course of nature they would) perhaps transfer'd to hell in company with their King—Reflect O Reader upon the defenceless situation of Egypt after the submersion of its  
king

king and men (for in those days all that were able to bear arms went out upon expeditions. Behold poor Egypt in a helpless condition, inhabited only by women, children, and invalids, wailing bitterly for the irrecoverable loss of their beloved husbands, parents and relations.

The reader may trace this calamity occasioned by Pharaoh's obstinacy as far as history directs, and where history fails let imagination supply, that he may have some idea of the extensive excursions, and seemingly incredible devastations arising from an apparently small portion of iniquity.

## I N S T A N C E VII.

*The diffusive consequences of evil exemplified in*  
**THE PERFIDIOUS LOQUACITY OF SAMPSON'S**  
**WIVES.**

DELILAH's breach of confidence deprived Sampson of his wife, and his wager, his strength, his eyes, his honour, and his life; *Judges 14, 15, and 16. Chapters.*

And besides the losses which he personally sustained, he was likewise led into the unpleasant office of executing revenge, mischief, and manslaughter.—On the other hand, this woman's weakness in revealing his riddle, or enigma, brought upon herself and her country the following calamities. She was transferred to another man, to live with him in adultery; thirty of her countrymen were slain, whose garments were given in payment of Sampson's bet which he unjustly lost. The corn, the vineyards, the olives, &c. of the nation were consumed by a conflagration raised by Sampson's stratagem of the foxes. Her own Countrymen justly considering her as the *origo mali* and cause of such mischief burnt her and her father to death with



with fire. Another great slaughter of the Philistines by Sampson also happened, the numbers slain not being mentioned; to which add the slaughter of a thousand more massacred by the jaw bone of an ass wielded by the arm of Sampson.

The discovery made by Delilah and her infidelity to her husband, gave rise to another horrid tragedy, the destruction of all the nobility of the Philistines assembled in their temple; the number that was in the temple is not specified, but sure enough it would be very great when three thousand persons were on the roof of it, who were likewise crushed to pieces.

Thus Delilah and Sampson's other wife, by perfidious tattling ruined themselves and the whole nation of which they were inhabitants; and alternate discord sown by these women produced alternate revenge, which was rebuffed backwards and forwards between Sampson and the Philistines until the final overthrow of both was compleated—Behold what mischief words can do!! There might be a variety of other remote causes conspiring to bring this calamity upon the Philistines, as their wickedness, idolatry, &c. but that the want of tongue government in Sampson's wives, constituted the immediate, visible instrumental cause is undeniable. And it is as clear that upon each individual word, that composed his disclosure or their publication of the secret, the lives of hundreds hung. "The tongue is a fire, a world of iniquity and setteth on fire the course of nature, and is set on fire of hell" Jam. iii. Chap. Abuse of confidence arises either from dishonesty of heart, or from a species of weakness approaching to insanity; as there are many of the former stamp in the world; so there is not wanting abundance of the latter. People cannot therefore be too cautious in keeping their minds to themselves, respecting those things, the communication of which may be detrimental, but can be of no service to themselves or others. Man's heart is placed within him, and it is his own fault if any other person know more of his private designs and intentions

intentions than he himself would wish. If one make known as much as is necessary for the common good, and for convincing mankind that he intends them no harm, that seems to be enough. A great deal of business may be managed with few words.—Do much and say little, except necessity, your situation, or some good motive oblige you. I cannot help thinking that tongue-shakers, talkative busy bodies, and deceitful pretenders; who, like Delilah, under colour of friendship, slyly creep into peoples hearts, discover their secret intentions and planned lines of action, and forthwith make merchandize of the information received, are most abominable members of society. The fruit of such traffic will be blasted, and the fatal consequences of their infidelity and want of tongue-government will sooner or later affect themselves, co-temporaries, and posterity.

With all deference to those fashionable pretenders to good breeding, who foolishly think it a breach of politeness to let the conversation in company drop, who consider themselves as under necessity of saying one thing or other—of starting some subject or another—of unnaturally squeezing their imaginations for topics to furnish chit chat; some persons of a serious turn may perhaps be inclined to look upon the broacher of vain and useless subjects as an intruder, as a tempter, as a violent robber of their time and thoughts; who, without even asking pardon, hauls their minds from perhaps more beneficial exercise, to that which is less profitable. Words are exceedingly dangerous weapons, and ought to be used with great caution. It is therefore preferable to adhere to the sayings of the sages of antiquity, "*Semel emissum volat*" "*irrevocable verbum*," "*Vir sapit qui pauca loquitur*;" and to the words of the Son of God, the pattern of true politeness, "Let your communication be Yea, yea; Nay, nay; for whatsoever is more than these, cometh of evil," Matth. v. 37. "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." It is not intended

that people should abstain from speech altogether, for it is equally criminal to be silent in a good cause as to be talkative in a bad or upon vain and dangerous topics.— When innocence is accused, it does not appear improper to stand forth with a vindication. The difficulty lies in discerning when to be silent, when to speak, and what to speak. I know no book which furnishes better and more profitable topics of conversation than the Bible. Perhaps a small bible carried in one's pocket might be very serviceable on certain occasions. When a chasm happened in discourse, the bearer might pull out his bible and, by reading a portion, fill it up. The company which religious conversation disconcerts is dangerous (as formerly observed), and the bearer might thereby *see* the company, for their very countenances, gestures, looks, and motions would show what manner of persons they were. I presume that it would be more honourable, and more advantageous for *Christians* to carry *Bibles* or other religious books in their pockets, and entertain company with the subjects therein contained, than to carry *painted pasteboards*, a practice too much in fashion. By the former practice they would lay upon themselves a sensible restraint from vice, and make “their light shine before men;” by the latter they strengthen the bonds of vice, and shew their own darkness.

## I N S T A N C E    V I I I .

*The lasting and diffusive consequences of disobedience to the  
divine law exemplified in*

## D A V I D ' s    C O V E T O U S N E S S .

THE violation of one of the divine precepts naturally leads to the breach of others. When David the ruler of Israel was taking his evening walk, having made no covenant with his eyes, and his heart being unguarded, he espied a woman that captivated his attention. From the fountain of this covetous glance issued, amongst others, the following streams of mischief—An inquisition is dispatched in search of the woman—Uriah is robb'd of his just property, and deceitful policy is contrived to blindfold him, and to conceal from him what had happened—He is purposely intoxicated, and when no stratagem could prevail, he is murdered—The King of Israel becomes both adulterer and murderer, setting an extensive example of iniquity before the inhabitants of all his dominions—Occasion is given to the enemies of the Lord to blaspheme, and the religion of the Israelites would suffer much dishonour and reproach by foreign nations; since the King, who was reputed to rule a people according to the heart of the God of the Israelites, had been guilty of such heinous enormities.

Joab, chief commander of the forces, was likewise brought in to be accessory of murder, by cowardly obeying David's unjust commands contained in the letter, desiring that Uriah might be placed in the most dangerous station. If Joab had refused to connive at this wickedness, he would have acted a more honourable part, and perhaps would have afterwards received thanks for his disobedience; but cowards and scoundrels humour great



men in their folly. Uriah was stationed in a disadvantageous post in the line of battle, and that the King's pleasure might be indiscernibly fulfilled, more of the soldiery were posted along with him, and ordered to approach nearer the walls of the enemy's city than was consistent with the success of the attack, and opposite to the most valiant of the enemy, that at all events Uriah might UNDOUBTEDLY fall. So it appears that the battle was designedly lost, and other soldiers intentionally murdered, with a view to get Uriah cut off. Observe that Joab, though concerned in the death of Uriah, is not his murderer; the enemy's soldier who slew Uriah, is not his murderer; but David, sitting in his palace, by the words of a letter murdered Uriah. And hence you may see that a person who, by any distant means or efficient cause, gives such a turn to the course of contingencies that an evil action ensue, that person is to be considered blameable for, and the author of that evil action, although he himself do not actually commit it.

Nathan was sent to David to declare God's abhorrence of his wickedness, and to announce the calamities which David had superinduced upon himself by transgressing the law of his God. The child was doom'd to death in its infancy. "The sword (says Nathan) shall never depart from thy house." Accordingly David was thereafter engaged in almost continual and incessant troubles, and encompassed with enemies on every side; of which calamity he heavily complains in his Psalms. "I will raise up (sayeth the Lord) evil to thee out of thine own house." This was truly accomplished in the family-unhappiness which he suffered from the wicked and undutiful behaviour of his children, to the great grief of their conscience-stung parent, who would know that these things were in part the reward of his folly. As he had done, so it happened to him; he was re-paid in his own coin; for his wives, in conformity to Nathan's prediction, were taken from him and given to others. By the un sanctified and bloody achievements which he led him-

himself into in consequence of the murder of Uriah, he rendered himself unqualified for building the Temple of Jerusalem. The Israelites would therefore suffer a great inconvenience from the delay of that work until Solomon came to the crown. Since David's crime was the cause that the sword or war never departed from his house, and as it behoved that that war should be carried on by an army and the Israelites his subjects, the Israelites were therefore by David's crime drawn into and engaged in war during his life; and consequently liable to all the inconveniencies, disadvantages, losses, bloodshed, and calamities, general and particular, attending war, which to mention and trace would be endless.

Thus did David's transgression of the law of God bring upon his family, his Kingdom, his Subjects, upon Society and Posterity, a spreading and ramifying calamity similar (though less extensive in its effects) to the ruin of the human race occasioned by Adam's first transgression. David's penitential psalms evidence that he was sufficiently sensible of the nature and extent of his fault; hence those floods of tears so abundantly shed on various occasions. The sight of a soldier would particularly alarm his remorse, the image of Uriah would often haunt his imagination; and in all the misfortunes which he saw himself and others on his account suffering, he would call to mind the origin of his misfortunes---O fatal evening! why was I not then employed in devotion? Why did I suffer my imagination to wander? Why was I not more attentive to the law of my God, that forbids me to covet the wife of my neighbour?

It is not difficult for intuitive observers, accustomed to look into the operation of incidents, to discern that persons who commit similar transgressions to those of David, do often bring upon themselves, their families, society, and posterity, consequential judgments, curses, and calamities, somewhat similar to those of David; only varying in circumstances suited to the nature of the fault, and to the sphere of life in which the transgressor lives.

How

How often is perpetual celibacy, grief, poverty, shame, beggary, or even in consequence of child-murder, banishment, or the gallows, the fruits of unlawful pleasure to individuals of the female sex? How often is loss of money, disturbance, discord, vexation, dishonour, remorse, and other fatal effects the reward of the fornicator? Whilst the issue brings to the world with it the disadvantageous and infamous title of a bastard, and the innocent suffers unavoidable reproach for the iniquity of its parents. Being perhaps neglected in its education, and falling into unfavourable circumstances, breaks the laws of morality and of its country, and is doom'd to expire by a halter, perhaps in the very presence of its mourning parent. Has not adultery broken the peace of families, divided a house against itself, weakened conjugal affection, untied the marriage knot, and separated husband and wife, to the great loss of their surviving issue—to the discord of their relations, the disturbance of others, and the breach of the peace of community. These calamities being again followed by a chain of other calamities by them naturally produced, spreading and extending in a progressive manner into the unsearchable abyss of futurity.

#### INSTANCE IX.

*The diffusive nature and direful consequences of Evil exemplified in*

#### SAUL'S BREACH OF TREATY.

JOSHUA and the Princes of Israel made a league with the Gibeonites, and bound themselves and successors to adhere to it, and to abstain from putting that people to death, or expelling them from their settlements,

ments (Joshua ix. Chap.), Saul, however regardless of sacred oaths, and in defiance of obligatory vows, on the spur of passionate zeal violated the treaty, killed part of the Gibeonites, and devised their utter expulsion from the coasts of Israel, which transgression of Saul, occasioned three years famine in the land during the reign of David, Saul's successor. David being unable to discern what was the cause of this national calamity, enquired of the Lord, and received in reply, "It is for Saul, and for his bloody house, *because* he slew the Gibeonites," (2 Sam. xxi. Chap). Moreover, seven of Saul's children were hanged in consequence of their fathers transgression—Thus did the fault of Saul affect his family, and brought upon the nation wherein he dwelt a most deplorable calamity, extending to and affecting each individual in that nation; for though in a famine the rich may not suffer real want of the necessaries of life, yet in many other respects they participate of the general evil.—To expatiate on the oceans of misery which may naturally be supposed to have attended a famine of three years duration, is a subject which I shall not at present intermeddle with. The Reader will please comment on it, and observe that the unwarrantable violation of promises, engagements, contracts, agreements, treaties, vows, and oaths voluntarily made, is a procedure big with danger and consequent calamity both to the violators and succeeding generations.

The story of Jephtha and his daughter (xi. Chap. Judges), is an awful warning, that no species of promise, vow or contract ought to be made or entered into without most deliberate premeditation. A singular caution is necessary in those deeds which are openly intended to be binding on Posterity, and in cases wherein persons directly and avowedly make themselves leaders, fortune-rulers, and lawgivers to those then unborn: But indeed the nature and consequence of Action being impartially investigated and traced, shews that every action has a general tendency that every man is a general as well as



a particular agent, acting for himself, society, and posterity, though in deeds of law this anticipation more plainly discovers itself: for it is all one to the heir whether the proprietor of an estate directly, by a deed of law, disinherit him, or indirectly, by bad management, lay a burden on the estate equivalent to its value.

### I N S T A N C E X.

*The diffusive nature and consequences of Evil exemplified in  
A BREACH OF THE PEACE AT GIBEAH.*

A certain Levite on his journey from Bethlehem Judah towards the Side of Mount Ephraim, happened to need lodging one night in the city of Gibeah. It appears that the inhabitants of Gibeah were not hospitable to strangers (a sure criterion of the character of any city or nation whatever), for the Levite, for want of lodging, was obliged to sit down in the street. However, by the humanity of an old man, who was only a resident in, not a citizen of Gibeah, the Levite together with a few attendants, and a woman that he had along with him, were at length kindly received, and hospitably entertained.—In the night, (a season favourable for hell's achievements,) the raggamuffins of the town, knowing the defenceless condition of the Levite and the old man (both being properly strangers), beset the house wherein these strangers were lodged, and beating violently at the door, made a disorderly tumult. From which, behold what mischief followed. The old man (to appease the riot, and save the life of his guest) was obliged to bribe the villains with his own daughter and the Levite's woman. This woman they abused so, that she died. The Levite made known the injury which he had suffered, and

and, the more effectually to excite the abhorrence of the Israelites at such shameful wickedness, and to effect the punishment and suppression of iniquity, divided the dead woman's body into 12 portions, and transmitting a portion to every tribe, conveyed evidence of the iniquity to every Coast and Province of Israel.—In consequence of which Israel was all in commotion, and no less a number than 400,000 Israelites assembled against the inhabitants of Gibeah, a city possessed by some of the descendants of Benjamin. The Townsmen of Gibeah refusing to deliver up the blackguards to punishment, war immediately ensued, the other 11 tribes against the tribe of Benjamin. About 43,060 on one side, and about 50,000 in the Benjamite interest, lost their lives in the field of battle. The townsmen of Gibeah were all destroyed with the edge of the sword, and their city was consumed with fire. The inhabitants of every other city, town, and village belonging to the tribe of Benjamin were destroyed, and their cities, towns, and habitations burnt to the ground; so that the tribe of Benjamin was almost utterly cut off and extinguished, only a few fugitive soldiers escaping.

The other tribes, in the heat of their zeal, had also made an oath (when they assembled at Mizpah, previous to their commencing war against Gibeah) that they would not thereafter contract inter-marriages with the tribe of Benjamin; but after the conquest, coolly reflecting on the rashness of their oath, and lamenting that one Tribe should be wholly cut off, they employed their ingenuity in devising how they might keep up the name of Benjamin without infringing their oath. Their fury from the Benjamites turned its course upon the inhabitants of Jabesh Gilead, a party which had not assisted them in revenging the Levite's injury. In consequence of another oath formerly made, that whoever did not join in that revenge should die, they found themselves under an obligation of destroying the Gileadites also. All these non-conformists are accordingly butchered, except 400 vir-

gins reserved as wives to those of the Benjamite fugitive soldiers who had fled to Rock Rimmon, and survived the ruins of their country; and these 400 being too few, a stratagem was contrived for supplying the deficiency by violence.

All this deplorable mischief, violence, slaughter, and desolation happened in consequence of the riot in Gibeah, the center of calamity. Mark, O Reader, what ensued from a breach of the peace—what tears were shed!—what cries and groans were uttered!—what streams of human blood were poured out!—what mounts of human carnage were raised!—what heaps of human ashes were reared!! All this, when the monster of calamity was yet only *in embryo*, within a short space of time after commission of the introducing Evil. See *Judges* xix. xx. and xxi. chapters.

## INSTANCE XI.

*The contagious nature of Evil exemplified in*

**THE INIQUITY OF THE ANCIENT JEWS, PARTICULARLY A LIE CONTRIVED BY THEIR CLERGY RESPECTING THE RESURRECTION OF CHRIST.**

THE sins of the ancient Jews, as the modern Jews themselves allow, was the cause of their removal from the rich and fertile Countries which they formerly possessed. Their Temple, the ornament of the earth, was destroyed—their Metropolis laid in ruins, and their Empire crushed to pieces. Part of them were buried in the ruins of their Country—the rest were dispersed, and their posterity scattered to the uttermost parts of the earth and isles of the sea. In this dismembered and defenceless situation

ation has the Posterity of the ancient Jews continued above 1700 years, having neither King nor civil Government of their own—at the mercy of those Kings, Princes, or Rulers in whose dominions they happen to lodge, to do with them what they please—subjected to all the inconveniencies and miseries arising from want of National Government, arising from banishment and exile—exposed to the contempt, ridicule, and ill treatment of the natives of those countries where the lot of their pilgrimage has happened to fall—exposed to be the butt of fools, and the sport of nations. May not a modern Jew ask, what brought all this calamity upon us? what is the reason that we have no King? The iniquity of our forefathers, many generations backward before the sceptre departed from Judah. What is the reason that we are thus scattered upon the face of the earth? The obstinacy of our forefathers in refusing to own that Jesus was the Son of God. Why then do we continue in the same obstinacy? Our fathers taught us to adhere to it.

In this case it is very easy to discern the influence of past generations on the present; for supposing the last generation of Jews to have valiantly thrown off the veil of infidelity, and become Christians, educating their children (the present generation) in the Christian faith; would not the Jews presently residing in London or any other part of Britain have found themselves entitled to all the privileges of free born Britons, which their being Jews precludes them from, and also entitled to all the incomparably superior privileges and advantages of Christianity. The same reasoning will hold good respecting each intermediate generation intervening betwixt the beginning of the Christian *Æra* and the present day: that in whatever century belief in Jesus had taken place among the Jews, the descendants of such Jews embracing Christianity would in all probability have continued to adhere to the Christian faith; for having once opened the eyes of their understanding, to shut them again would have been altogether unnatural. But that habitual le-



thargic prejudice in favours of *use* and *wont*, the great enemies of truth and knowledge has continued from age to age to blindfold them, the fathers previous to their departure from life having always wreathed the yoke about the necks of their offspring, and, in conjunction with those that lived co-temporary with them, acted for themselves and those that came after them.

I consider their clergy and learned men as most to be blamed for upholding unbelief, for they are well acquainted with the prophecies in the Old Testament. Even that one prophecy "The Sceptre shall not depart from Judah, &c." having been fulfilled; the Jewish monarchy having fallen to the ground, and others also who were *not* of the lineage of Judah having become their Lawgivers, is of itself sufficient proof that SHILOH IS COME. Their Rabbis will certainly be very cautious touching this portion of the Old Testament, or much perplexed in twisting and wresting it, and in concealing the true import of it from the populace, holding always out to the ignorant that the Messiah is not yet come. But this is only walking in the footsteps of their predecessors, for a General Assembly of the Jewish Clergy (ravenous wolves in the clothing of innocent sheep) barbarously conspired, and murderously shed the blood of the innocent Jesus. To such a prodigious height had the overbearance, self-conceit, pride, and hell-sprung malice of the degenerate Levitical order towered up, that they appointed the innocent Jesus to be scourged, buffeted, lashed, and affixed with nails to the shameful tree, for no other reason but because the very Son of God presumed and had the assurance to dissent from them. The consideration that it was expedient that he should die does not exculpate his murderers, nor render less atrocious the crime of those blood thirsty individuals concerned in his accusation and crucifixion. No regular just trial was allowed him, for they well knew that not the smallest fault could be proven against him; but the priests at the head of an ignorant rabble, united trial and sentence in  
these

these words, It is our WILL, crucify him, crucify him. Thus in an ecclesiastical court was our blessed Saviour condemned to death, whilst the civil law of the Romans, who were Heathens and Idolaters, in abhorrence trembled at the black procedure of the corrupted priesthood, and the heathen sheriff protested against them by washing his hands in water.

Our Saviour rose again from the grave, as the prophets had foretold, after continuing there the exact time that he himself had often predicted before his crucifixion, and thereby made known his innocence and his Divine Power. This rather tended to throw a slur on his murderers, and to depress the dignity of the Jewish clergy, to preserve which they were excessively eager. Accordingly when the soldiers that they had placed to watch the sepulchre, informed them of Christ's resurrection—of the earthquake—of the appearance of angels at the sepulchre, and other miraculous circumstances and supernatural incidents that attended his resurrection; so tenacious were these reverend gentlemen (the priests) to maintain their own honour at the expence of truth—so careful to conceal their villany from the world—so stiff to own that which they certainly could not avoid secretly believing, that they immediately called an assembly or meeting to consider what deceitful stratagem could be invented to support their reverence, to veil themselves from the guilt and shame which naturally reflected upon them by the discovery that Jesus was innocent, and the Messiah manifested by his resurrection. The result of their deliberations was a Resolution, That the guard who witnessed Christ's resurrection must at all events be handsomely bribed to become liars, and deny what they had seen—to say that they fell asleep—to say that the disciples stole him away whilst they (the guard) were sleeping. Inverted doctrine indeed! O *tempora!* O *mores!* O the degeneracy of the heart of man! O that those signed with "Holiness to the Lord" should have been guilty of such perverse deportment.

The

The falsehood contrived was indeed rather transparent when viewed by impartial penetrating minds ; for might not this question have been asked by those to whom the falsehood was reported, if the guard werẽ sleeping, how did they know who stole him away ? However, general prejudice sown by the clergy against our Lord had so darkened the minds of the people, that any thing that militated against him, however false and however glaring the falsehood of it, was received as a holy truth ; no questions were asked, and no doubts allowed to stir respecting its authenticity.

Bribing the soldiers to tell a falsehood, and putting a lie into their mouths, was the most desperate and most hellish stroke that could be made at the very root of Christianity. I have authority for believing that this same falsehood contrived by the Sanhedrim, was by them propagated and industriously circulated throughout all Jewry, and as far as their influence could extend, with a view to counteract the doctrine of the Apostles, and with a view to overthrow the truth of Christ's resurrection ; and it is plain that even a lie, when supported by such an august body of Clergymen, would meet with almost universal credit. There is not the least doubt but that the priests with well-tuned policy, would valiantly support the falsehood, and in their hypocritical orations to the people, would continue manfully to deny the resurrection of our blessed Saviour, and in damnable heresy would conceal the truth from their successors : for having first conspired against him and opposed his doctrine, then murdered him, then denied his resurrection, to retract at any future period would have rendered them abhorrible in the eyes of the world, and perhaps subjected them to the lash of penal laws : so the further in the deeper, till numb and fairly intoxicated with unconfessed guilt, they creep into eternity.

Had these Clerical Persecutors desisted from their malice upon Christ's resurrection, candidly confessed their rashness and iniquity, allowed the soldiers to de-  
clare

clare the truth, and supported the apostles in their doctrine, it is very probable that the greater part of the Jews would have immediately been converted, and the Christian religion would have made a rapid progress both among the Jews and other nations of the world. But whilst the poor humble apostles taught the resurrection of Christ, and the Jewish clergy, on the credit of the lie circulated by the Sanhedrim, formidably opposed the truth of his resurrection, teaching their successors so to do, the slow progress of Christianity may be very easily accounted for, as there were few to support it but those who personally and visibly saw and conversed with our Saviour after he had risen; and it is not improbable that many curve and false devices would be contrived by these priests of antiquity to counteract as much as possible the reports of these eye witnesses. Thus did the Jewish clergy plunge their successors and posterity into darkness, and the falsehood invented by them has been communicated from one generation to another, even unto this day. The contriver or contrivers of this falsehood may be considered as the author or authors of, and blameable for all the misery which the Jews have since suffered in consequence of their unbelief. Hence, Reader, observe what a dreadful thing it is to deviate from truth! wonderful are the adventures of a lie—boundless are its peregrinations—unknown the quantity of mischief that it may occasion. Like an epidemical disorder, it pervades society and alters the course of Action.

The Jewish Rabbi who, upon discovering the truth of Christianity, or being in his conscience convicted of partiality for usage, declines to make known his doubts or hesitates to reveal his true sentiments respecting Judaism, for fear of losing his life or his synecure, is certainly one of the worst of men. Such an unconscientious man, whether Jew or Christian, who, in spite of conviction, adheres to error and superstitious usages, sacrificing the glory of God to his own convenience, leaves the door of the dungeon still secured, and consigns society and succeeding ages to darkness and imprisonment.

Be



Be not offended, Dear Jew, because I have taken upon me to charge your ancestors with impropriety of conduct. My ancestors have been also guilty of iniquity, and neither you nor I can say that we have not transgressed the law of Moses. You know as well as I that this Jesus whom your fathers crucified was an innocent *man*, if you will allow him to be nothing else, and that he was unjustly put to death. Now if they were so degenerate as to commit murder, was it impossible for them to be guilty of other crimes. Could you stand surety that a murderer will not tell a falsehood? He that will so far transgress the law of Moses as to tell a falsehood, in general will not scruple to commit that falsehood to writing if he can. Beware of being deceived by false writings. Study the Prophecies of the holy Scriptures, for uninspired men have erred.

If you see a Priest or a Clergyman, by doctrine or example, endeavouring to subvert the honour of the God of Heaven, whose servant he pretends to be, I beseech you let not his perfidious behaviour weaken your esteem, or cool your love for God and his Law, but let the blame rest personally on the head of the inconsistent agent.

MISCEL-

## MISCELLANEOUS INSTANCES.

*Shewing the effects and consequences of disobeying the  
Law of God.*

**ACHAN's THEFT** occasioned the death of 30 Israelites—rendered the expedition of the Israelites against the men of Ai unsuccessful—brought destruction on himself, his sons, his daughters, his very oxen, his sheep, his asses, and all that he had; for by the commandment of God they were all consumed with fire. Joshua, 6th and 7th chapters.

**AHAB's WORSHIPPING IMAGES** shut up the clouds of heaven; so that the Kingdom of Israel was deprived of both dew and rain for the space of three years, 16th and 17th chapters of 1 Kings. His **AVARICE** induced his wife, in the excess of her complacency, to become a forger and a liar, and a party concerned in the murder of Naboth—tempted two men to perjury—involved the nobility and elders of Samaria into a servile and guilty connivance at and partnership of his iniquity—thereby making Israel to sin, drew down from heaven a decret against himself, his wife, and his family, purporting that they should be cut off, and evil brought upon them, 21st chap. 1 Kings; which was indeed terribly accomplished in the violent death of himself, his wife, and all his male issue. A particular account of which may be seen from the 21st chapter of 1 Kings to the 11th chapter of 2d Kings.

**THE MURDER** committed on the body of **ABNER** by **JOAB**, brought upon Joab's lineage this decret,  
H “ Let

“ Let the blood of Abner rest on the head of Joab, and  
 “ let there not fail from the house of Joab one that hath  
 “ an issue, or that is a leper, or that leaneth on a staff,  
 “ or that falleth on the sword, or that lacketh bread.”  
 See 3d chapt. of 2d Samuel.

GEHAZI's COVETOUSNESS brought upon himself  
 and his lineage the following decret, “ The leprosy  
 “ therefore of Naaman shall cleave unto thee, and unto  
 “ thy seed for ever.”

MANY more instances might be cited from Sacred  
 Scripture in proof of the prolific and ramifying nature,  
 dreadful consequences, astonishing extent, subtle influ-  
 ence, spreading contagion, and (I had almost said) In-  
 finity of Evil. Indeed the greater part of the Old Tes-  
 tament, when read and viewed in the light of tracing  
 evil in its course, furnishes a clear evidence and conti-  
 nued confirmation that a transgression of the law of God  
 affects the transgressor, his contemporaries, and posterity.  
 —That evil needs only a beginning, but where or when  
 it will come to an end, cannot be discovered—that the  
 smallest seed of iniquity may swell into an indescribable  
 and most enormous magnitude.

ON THE

## Education and Management

OF

## CHILDREN.

**P**LEASANT the state of innocence—thrice happy those peaceful hours when no passion rose above its level—when no pain nor uneasy sensation disturbed the tranquillity of the happy pair, whose minds bore the stamp of their Creator. But alas! the case is greatly altered, and evil (in the state of innocence *unknown*) has marred the mind of man.

To palliate the degeneracy of human nature, and to recover it into a resemblance as near as possible to its original beauty, appears to be part of the duty of rational creatures in the state of probation. The earlier this work of reformation or regeneration is begun, most certainly the better. But as very few infants are capable of discovering by instinct the design of their creation, it seems requisite that those who have acquired knowledge should use such means as are proper for meliorating the hearts of children during their non-age. This is a duty which charity calls for with as much reason as it demands that they should be supplied with victuals. And as the



soul is more precious than the body, a proportional degree of additional attention would seem necessary to the prosperity, health, and concerns of the former.

Although human nature be degenerated from its primitive purity, virtue is not altogether departed. A new born infant may have naturally some vicious, and naturally some virtuous principles and inclinations, and one infant may have more virtuous or more vicious principles than another. I suppose few are born perfect saints or consummate devils. The proportions of good and evil seem to be various, and different in different infants.

There is an observable analogy between many of the works of God. The animal kingdom bears an analogy in many respects to the vegetable. A small plant, under the hand or attention of a skilful and careful Gardener or Pruner, in time may be nourished up into a fruit-bearing tree; but if the plant be neglected, if the principal stem be injured, and the crowding suckers and budding exuberances allowed to grow up, it will turn out to be a curved confusion of useless branches; and instead of a tree, there will be nothing but a bush. The same holds good in the animal kingdom. A small plant (in course of time), if properly managed, becomes an useful tree. An infant, if it live and be properly educated, becomes an useful member of Society. The vices of an infant may be considered as exuberances in the bud. Its virtues ought to be encouraged and nourished, for the sooner its vices are checked in their growth, the more will virtue flourish; the longer they are allowed to grow up, the less will virtue thrive. The nurseryman, who narrowly views the little useless twigs and suckers when they presume to make their appearance in the bud, with great ease may separate them from the stem, and destroy their growth by a single touch of his *finger*. If he allow them to grow a year or two longer, the tree will be injured, and in cutting them off, the application of the *pocket knife* becomes necessary. If he allow them to grow a few years more, the tree will be proportionally injured, and

to cut them off requires the violent stroke of a *pruning hook*: Allow them still more time, and the tree will suffer still greater injury, and the disconnection can be effected only by the repeated strokes of a workman's *ax*.

Such is precisely the case with the vices of human nature. When vicious principles are allowed to form themselves into habits, and work themselves as it were into the nature and constitution of children, it becomes very difficult to eradicate them; and the difficulty increases in proportion to the time of continuance or inveteracy of the habit contracted or indulged. The nursing and management of infants should be made a real study, and considered as an accomplishment. And teachers, skilled in human nature and the practical management of infants, and possessed of other necessary qualifications, might be appointed for the purpose of giving rules and directions for the management and breeding of infants, describing the methods of discovering their characters, and the suitable means of discountenancing their vices, in whatsoever shape these vices might appear.

To cherish the virtuous innate inclinations, and to check the vicious innate inclinations, I consider as the first part of a proper education. That the seeds of evil lurk in the mind of an infant is undeniable, and abundantly supported in the holy scriptures. Solomon says that folly is bound up in the heart of a child. The Psalmist David says, that in iniquity his mother conceived him; and there is not the least doubt but that an infant as soon as born, if not sooner, is capable of actual sin; for God discerns the motions of the soul; and thoughts, as well as actions, are weighed by him. It would require a considerable degree of attention to discover the character of an infant, and to find out by outward symptoms its virtuous and its vicious inclinations; but this is by no means an impossible task. Every rational person can discern that theft, robbery, and murder are crimes. A person of understanding can discern that falsehood, cheating, envy, or defamation are also criminal.

criminal. A person of deeper penetration can observe the evil of a haughty look, a contemptuous accent, or a supercilious gesture of the body—can read the passions, and make a guess at the mould of the mind from outward appearances, provided the person viewed be not acting an assumed character. Infants are scarcely capable of acting an assumed character, and therefore appear undisguised; and the turn of their minds may by outward symptoms be discovered. Impatience, covetousness, pride, and a desire of superiority, and of having their will and fancy fulfilled, be it right or wrong, and other passionate and unruly dispositions are very discernible in infants and children, which exuberances and imperfections of the mind gradually increase as they are indulged. If not checked in the first three years of life, in the next three years they will become more impetuous. If they be not subdued in the first seven years of life, it will be still more difficult to check them in the second seven years. Thus the ill-cultivated and deceived child, when he grows up, and enters (what in modern language is called) the world, apprehends that *his will* ought to be a law to mankind; and unaccustomed to subordination, turns out to be a nuisance to society, and a self-tormentor to himself. And in whatever stage of life he suffers a reformation from any bad habit, the degree of difficulty attending that reformation holds pace with the time of that habit's continuance.

Besides the vicious inclinations which an infant has at its birth, it is apt to contract other vicious inclinations, as circumstances, temptation, and time give occasion; and these may either be derived from its primitive vicious inclinations, or spring up independent of them. So that in a right education uninterrupted attention is necessary, in order that every vice, as soon as by external symptom that vice shews itself, may be expeditiously suppressed.

Excessive parental affection operates very much against a proper education. No passion is more frequently carried

carried beyond the bounds of reason than parental affection. But when this passion, which ought to have only as its object the real and ultimate good of the child, degenerates into an excessive and blinded love, the apparent good or temporary satisfaction of the child comes in place of its real good, and its faults are not seen by the infatuated parents; nay, its very tricks, wickedness, and roguery are looked upon as excellencies—its most extravagant foibles, the prognostics of its future folly are countenanced, and its very crimes become their triumph song. As soon as it speaks, the parents are so rejoiced that it has got the use of its tongue, that whatever it says is good; whatever it does is praise-worthy. There are very few who are not liable to this excessive fondness. It is well known that flatterers often attempt to ingratiate themselves with parents, by taking advantage of their weakness in this respect. Praise the child, and you will please the parent. There are too many parasites who practise this abominable species of unconscientious flattery. People of sense will discern it, and find out that these fawning persons are only insinuating that the parent of the child has not penetration enough to discern their insolence. These flatterers do a great deal of mischief; for by their eulogiums they confirm the deluded parents in their folly, and give them room to believe that others are of the same opinion with themselves, viz. that their child is a nonsuch. I believe that worshipping children is as offensive to God as worshipping brazen images; and the person who removes his affection from God, and places it on his child, cannot expect that the Lord will prosper the image which in his room is ignorantly set up.

The family Nurse, or child keeper, for fear of losing her place, silyly suits herself to the irrational humours of the parents, and dare scarcely give the child a frown, if it should spit in her face, tear her eyes with its fingers, or knock her on the breast with its limbs. All must be well that the pretty child does. If it throws its victuals into the fire, it must be served with something more  
suitable



suitable to its palate—it must have its choice of spoons, tea cups, &c. and in a word, every hellish inclination is fulfilled lest it should cry. Crying and passionate emotions are always its ready resource from which it has generally experienced relief, the fulfilling of its will, satisfaction of its perverse humours and appetites, and accomplishment of all its desires. The family servants must all give reverence, and be submissive to the little babe, and dare scarcely say that they have suffered injury if it should break their face with a poker.

From the fond breast of the foolishly indulgent mother, or the knee of the injuriously complaisant nurse, the child, unaccustomed to controul, is committed to a family teacher, whose situation is still more irksome and difficult than that of a hired nurse. His justice and integrity in teaching, training, and correcting his pupil, are doubly chained: *first*, for fear of losing his place, *secondly*, for fear of losing his employers future favour and patronage. If the teacher be a man of honesty, he will do his duty conscientiously—and use such means as are prudent for correcting the vicious inclinations of his pupil, so far as he can, and as long as he is under his care; and will have courage enough to please God, at the risque of the displeasure of all men. But for one of this upright conduct, you will find ten cowards, who iniquitously connive at the weakness of the parents and the wickedness of the child; and endeavour to preserve the favour of the family, to the great offence of their own conscience, and irremediable injury of the pupils under their care.

If little master be sent to a public school, he finds affairs somewhat altered. The homage paid to him at home seems not to extend beyond the sphere of Papa's dependents. His Schoolfellows give his insolence its just reward—by impartial blows attempt to bend his stubborn soul, and become his first faithful instructors. The Schoolmaster, if a man of uprightness, finds it his indispensable duty to use such means as may be conducive to accelerate the improvement of the child, and to

root

root out from the heart of his ill-cultivated pupil, the pernicious weeds of vice and folly which have already too long flourished there. The child, thus finding himself all at once among the hands of the Philistines, returns to Mamma with a well prepared complaint full of falsehoods and misrepresentations, cunningly corroborated by necessary circumstances; declaring that this one struck him, and that one struck him, and he himself had given offence to none of them; that the Schoolmaster likewise unmercifully abused him, whilst he himself was doing no harm at all, but behaving very peaceably. The fond mother, naturally prejudiced in favours of her son, believes that he can do no harm, and therefore that his innocent tongue cannot speak falsely. The Schoolmaster is immediately arraigned as a passionate man, to strike a child for no offence, and as a surprising fellow, who keeps no order among his scholars, but allows them to meddle with HER SON; not considering that herself was the sole cause of all this, by neglecting to breed him better in his younger days. So day after day the cunning child, observing his complaints listened to, contrives one thing after another, with a view to get out below the yoke of Education, the drudgery of learning, and the discipline and confinement of a School, all of which naturally cross his inclinations. He attempts therefore to effectuate his removal from this tyrannical place, where people have the assurance to refuse him that obedience which he had formerly received, and where they even presume to administer to him such a species of painful reproof as had never before been applied to him, even by the best of his father's servants.

He is removed to another school—it seems nearly of the same nature—still his will finds opposition—still corporal punishments annexed to disobedience, and repulse subjoined to arrogance. He cannot get his humours suited at all, nor liberty to act as he pleases, which he always before thought that he had a right to do. In the same manner he passes from one school to another, and

in all probability loses his education, and betakes himself for relief to the fields of dissipation, pleasure, and debauchery.

All this takes its rise from the indulgence and folly of parents, guardians, or others having the charge of him in his first years, by neglecting to fashion his mind aright before he went to school, and by listening to his cunning falsehoods, or taking offence at his receiving what was for his good, and unavoidably necessary for his reformation. The sanguine hopes which the parents had formed of their child are all forfeited; and their expectations of receiving from the idol of their affections, pleasure, honour, or support in their old age are sunk by their own mismanagement.

Parents and nurses, by serving infants with things unreasonable and unnecessary for them when they cry, do much injury to the infant, and do greatly increase their own vexation. If they were not so served, they would not practise that custom so frequently which is both hurtful to their minds, and injurious to the organization of their heads. Cloathing, aliment, exercise, and a proper care of health are the chief necessities of children, and their demands ought no further to be complied with than reason and necessity require.

If the humours and fancies of a child be complied with, and its imaginary wants satisfied, on account of its crying at one time; rather than lose its aim the next, it will throw itself into convulsive sprawling on the floor, or in the agony of its crossness and turbulency, dash its very limbs against the bosom of her that suckles it. If these plants of ambition, self-conceit, tyranny, discontent, violence, and perverse principles of nature be nourished and left unsubdued until the child arrives at the years of maturity, what a disorderly member of society will he be! His passions and appetites will yearly increase in power, and his humours (that formerly vented themselves in phrantic tears and impetuous crying) will be converted into malevolence and revenge; and at whatever

whatever period of life his will and fancy shall be checked by repulse, emotions violently turbulent will ensue. Covetousness, indulged in childhood, may turn out to be theft or robbery at the age of thirty.

Children might be trained (by those who have the sole charge of them) without very much using the *rod of correction*, which always ought to be applied with prudence, and in such a manner that he that uses it may not put himself out of humour, lest the child apprehend that he is suffering unjustly from the unreasonable and precipitate passion of his chastiser. Prudent management in other respects, and by other methods, would often preclude the necessity of applying the rod. It perhaps might not be improper to refuse a cross child its victuals upon occasions, until it became obedient and submissive. Children ought to be trained to reason, and made sensible of their dependence, and brought to the disposition of being submissive and thankful for the very necessities of life. A dog makes signs of gratitude when you throw him a crum; why? because he is made sensible of his dependence, and kept at his distance in proper subordination.

If a child be not made sensible that he is indebted to others for his support, and the service he receives, he will apprehend that those that serve him, whether his parents or others, are bound to obey him, and to gratify his will and all his desires, whether these desires be good or evil; he will consider himself as a little prince, and gradually assume superiority over his attendants—discern their folly, and perhaps at length will bring his parents with sorrow to the grave, as a just punishment for the injustice which they did him by unreasonable indulgence in his youth. As they breed him, so in general he will turn out to be. In all cases therefore, when infants and children are relieved from hunger, cold, or other sufferings, when they are served, and their wants supplied, it ought to be done in such a manner that the very infant or child may understand that it is under obligation to those that relieve or supply its wants.



Talking chit chat and nonsense to children, is a most absurd practice. The mind of the child is thereby raised above its station, and it is thereby taught the use of its tongue before it knows how to govern it, and gets into a habit of speaking upon the immediate impulse of thought. A child of seven years old, by misrepresentations, may do much hurt in society. The misplacing of a word will strangely alter the nature of a story; its being told with a different tone, accent, pause, emphasis, or attitude. A good heart is preferable to a swift tongue. If people have a mind to talk to children, they should always speak sense, and avoid too much familiarity.

I shall conclude these observations with a few advices, particularly directed to Parents. Let not your *Parental affection* (which, when ruled by reason, answers the noblest purposes) degenerate into stoical negligence, inhumanity, or cruelty on the one hand, nor into infatuated fondness on the other; for in both these extremes it often turns out to be *parental destruction*.

Study attentively the disposition of your child, and impartially draw out its character in writing, minutely specifying its apparent vices. If you apprehend that you cannot do this yourself, or find yourself in the least inclined to be partial, employ some person to do it who is skilled in the *study of man* and human nature, and who has honesty enough to tell you the virtues and vices which appear to manifest themselves in your child's disposition. You may take such an inventory annually or oftener, if you think proper; and be careful to observe at fixed times, quarterly, annually, or so, what new virtues and vices have arisen, what are on the decay. Cherish and encourage the virtues, and use every possible prudent endeavour to suppress the vices. Shut not your eyes from seeing its errors, but train it up to be an heir of the kingdom of heaven, that it may never have reason to blame you for its ruin.

Begin early to discountenance its folly, and make it  
see

see or understand, or feel your disapprobation of its vicious manœuvres.

Do not accustom your child to flattering words, for if it believe that you are in earnest, the applause will foster its pride; if, on the other hand, it see your weakness, it will deny you due respect and obedience. Children are more penetrating than one would apprehend; they have their own reasonings, and can draw conclusions from what they see and hear, long before they are capable of putting their sentiments into words. Hence it is necessary to set a good example before your child, and behave prudently in its presence; for if it approves of what you do, it will be inclined to imitate you; but if it have sagacity to discover the impropriety of your foibles, it will look upon you as a weak person, and conclude that you are not worthy of imitation in other respects, even when you do well, and infer that it may perhaps be imprudent to obey the orders of such a fallible commander. The ways of the aged often seem as unaccountable to a child, as the doctrine of the earth's revolution appears strange and incredible to an illiterate peasant. Unless the propriety of your proceedings respecting the child be supported by the evidence of your general good conduct, your authority will soon be invalidated. Says the child within himself, since they err in one respect, they may err in another; their very commands may be erroneous, since they run so cross to the line of my nature, and are so diametrically opposite to my will, and according to the best of my knowledge unreasonable. Here self-conceit plays its part; let me throw, says he, the reins from off my neck, for why should I be subject to these big old fools?

Countenance not your child when it behaves improperly to its nurse, nor allow it, without some species of disapprobation, to do the least wilful injury to the meanest of your servants, or the poorest beggar that calls at your door.

Be not offended at those who tell you the faults of  
your

your child, nor take a prejudice at any person against whom your child complains to you as having injured it; enquire into the state of the case, your child will tell you one thing, the other party perhaps will shew you the matter in a different light. The person that tells you the faults of your child, and assists you in discovering his vices, is more your friend than he who flatters you that your child possesses perfections which he does not.

Endeavour to find out from those with whom your child may be conversant, an honest and impartial account of his behaviour; for it is better to hear his faults, and have them checked whilst he is young, than perhaps to hear them some day published in a news paper. It is better for the parent to train his child himself, than leave the training of him to Scriveners, Procurators, Bailiffs, Constables, or Executioners. It is more dutiful and honourable in the parent to chastise his child, and suppress his rising vices, than to delay the correction, and by indirect measures to consign that task to the Spirits of Darkness in another world.

Give full licence, and even particular charge to the teacher, under whose care in part you put your child to be educated, duly to correct, and endeavour to remove the vicious morals and habits of his nature, and to keep under such other casual vices as he may be found inclined to contract.

Whatever your own sentiments may be respecting the qualifications or behaviour of the Preceptor of your child, endeavour to avoid accusing him, or speaking disrespectfully of him in the presence of his pupil, for whatever depresses the dignity of a teacher, or tends to weaken his authority, or subverts the good opinion which his pupils have or ought to have of him, impedes the work of education. The parent and the teacher ought to unite their endeavours, and be reciprocally assisting to each other in breeding the child.

Trust not to the too often deceitful supposition that years will mend the manners of your child. If the disobedience

obedience of an infant to its nurse or parents be not removed in its infancy, the same disobedient turn will characterise it at school. If this disobedience be not got the better of at school, it will become disobedience to Rulers and Magistrates—a disregard for public regulations, Laws Human and Divine; and in course of time may turn out to be Treason or Rebellion against both God and man. The same is the case with every vice which is allowed to harbour in the mind, for

“ Just as the twig is bent, the tree’s inclin’d ;  
“ So education forms the tender mind.”

And

“ Children like tender osiers take the bow ;  
“ And as they first are fashion’d, always grow.”

Therefore,

“ Train up a child in the way he should go ; and when  
“ he is old, he will not depart from it.”



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ON THE  
INFLUENCE

OF

FASHION and EXAMPLE,

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**I**T must be allowed that there are many vices current among those in the lower stations of action, which are neither practised nor countenanced by those in the higher spheres of life. The natural malignity of man's heart inclines him to evil. A great deal of mischief, wholly of his own contrivance and invention, may be devised by an hermit or a person who is apparently sequestered from Society; and evil may by him be committed, for which he has neither precedent nor example from the rest of mankind. Notwithstanding this, the truth of that proverb often appears, that Example is more effectual than Precept. Example has an incredible influence: People are often allured into iniquity by one another; and this may happen without either the persuasion, advice, or direct actual interference of the leading party. A servant seeing his master doing what is evil, is often insensibly drawn into a similar fault, from extravagant esteem or a desire to countenance him, even at the risque of God Almighty's displeasure, or from an apprehension that his

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master,

master, being a man of more power, opulence, or knowledge, certainly knows what is right and what is wrong; and thus the inconsiderate fall headlong into the stream of fashion. The example of a superior in the same manner pervades the circle of his dependents, and without actual interference he becomes instrumental and accessory in inducing others into Evil. This is the case with those in elevated stations, the inferior ranks of mankind often looking up to them, and shaping their ways by theirs, either without considering whether they be good or evil, or in defiance of their own private sentiments. Indeed, the ignorant part not being proper judges of what is good and what is evil, not being inured to walk by precept, heedlessly do as they see others do, and make fashion their only compass. Some are ready to fall into the fashionable stream of defection, that they may avoid singularity, contempt, or ridicule, that they may keep themselves from being out of countenance, or may preserve the favour of the great. Cowardly reasons indeed; for who shall deliver you, if God forsake you? It has appeared to me that there are two things, either of which would be very advantageous to the cause of christianity, if they could be effected, *viz.* Either to undo the force of fashion, or to make the great good, and so bring religion into fashion. For I do not know any arguments sufficient to fortify the lower ranks of mankind against the force of fashion, against the contagion of Evil descending from Superiority. With such impetuosity does the blatt of iniquity rage along, that it requires the whole armoury of Christianity to withstand its violence. Few are sufficiently equipped for the contest.—Few are able to “take the kingdom of heaven by violence.”—Few are able to run the race wholly regardless of the deceitful apple.—Few are able to stand firmly in their post, when the surrounding enemies play their artillery against them. Let it be what it will, if it be fashionable it must be done, seems to be (if not the general cry) the almost universal silent consent. Let us mimick the great, and  
aspire

aspire upwards in the earth. For instance ; it is fashionable, says one, for some Ladies and Gentlemen to attend church during only part of the religious service ; I'll enroll myself in the honourable list, and genteelly withdraw myself from hearing the afternoon sermon. Such a Gentleman, says another, goes not to church at all ; let me appear a Gentleman also, and rise above the drudgery of religion. Such a Gentleman attempts to enforce his discourse with a well turn'd oath, says another silly fool, why may not I do so likewise ; if there be evil in it, he will be as deep in the guilt as I ? My master does so and so, behaves in such and such a manner ; he is a man of knowledge, intelligent in many things ; let me follow his example at all events. My mistress, says the maid servant, reads play-books and romances, and converses about worldly affairs on Sunday—surely there's no harm in it, she's a Gentlewoman of good sense.

Such reasoning as above may perhaps not often come into open language ; but from the small knowledge that I have of the world, and the general turn of mankind, I am convinced that such secret inferences are drawn, and that such dangerous reasoning is the language of many a deluded soul : at least, the sudden conformity of some to the ways of others, bespeaks that either such deceitful reasoning is the motive, or that example acts by the power of a magical charm, depriving people of the faculty of reason altogether, and leading in a state of stupefaction which ever way it pleases. The bad example of an individual first infects one circle, set, or rank of persons—they again communicate it to another set of persons—they to a third set—and so on. Thus, in a natural course does example pervade society, the present generation, and succeeding ages, affecting such part of mankind as have not virtue enough to give it a repulse.

The bad example of Ecclesiastics is of a most dangerous nature, in whatever light it be viewed by mankind, whether its quality or malignity be discerned or not. For that part of Society to whom the malignity of a cler-



gyman's bad example does not become visible, that is, those who, from ignorance or want of penetration, do not find out his bad actions to be bad, without hesitation follow his steps; and, from his coat and his office, conclude that they have sufficient warrant for so doing. The Vicar or the Minister does so and so, is too often the apology of the fool, and the boast of the atheist.—On the other hand, the bad example of the Pastor, when the impropriety of it is discovered by the more intelligent, awakens their jealousy, lessens the pastor's usefulness, impedes the success of his public speeches, and dishonours the cause in which he is engaged. His bad example resembles a licence to commit iniquity; and, when his practice becomes inconsistent with his profession, he undoes more than he does, and pulls down faster than he builds.

I would advise all to beware of the contagion of bad example—to beware of falling in with that, by whomsoever they see it practised, which is contrary to the law of God; for the greatest man on earth is only one of the descendent's of Adam, and is accountable to God for his actions as well as the beggar who, covered with tattered cloak, hauls his rags along. The finest Lady, that commands a train of servants and equipage, may perhaps at the day of judgment stand on the same level with her servant maid, or below her.

Try men and actions by the infallible rules laid down by Jesus, and fall not into the course of fashion in any thing until you find yourself warranted to do so by the Spirit of the Holy Scriptures; for although others may be accessory in making you to do evil, you may depend upon it that you are accountable for yielding, and those very persons will by no means be your advocates when you will have most need.

I would beg leave to suggest to all those in the more visibly influential spheres of life, to consider it as their duty to set a good example to the lower and more ignorant ranks of mankind. See 8th Chapt. of 1 Corinth.

9, 10, 11, and 12 verses. You know that human nature is weak. Mankind are looking at you in your dignified stations; and how do you know but that some persons may be shaping their course by yours; pleased with your manner, desire to adopt it; imitating you in their actions, in their words; speaking as you speak, acting as you act; looking upon you as their copy in many respects. If they have conceived a good opinion of you and your manner, there is nothing more natural than that they should desire to imitate you, particularly if they have not sagacity enough to discern betwixt your good and evil actions; they will be as ready to take the hint from your vice as from your virtue, and even more so; for vice carries sometimes a gilding or colouring which makes it look pleasant in the eye of an overly observer. You may reply, I don't desire any man to imitate my example; I act for myself, and am accountable only for my own actions. To be sure you act for yourself, and are accountable for your own actions only; but if your actions be bad, and tending as a cause to increase immorality, does not reason say that the natural effect of your actions should be taken into the account before the criminality of them can be ascertained, or before the nature of them can be properly determined. If a mischievous person should cut the cable rope by which a ship is made fast to the pier, and the ship in consequence of that be driven to sea, and wrecked; do you think that to reimburse the owner of the vessel in the price of the rope would be just restitution? A rope of such a value was cut; that was the action simply considered in itself. If an envious person put arsenic in one's victuals, and the death of the person eating such victuals ensue; is not the person administering the poison guilty of a very atrocious crime? although the simple action was only putting a little metallic calx in the victuals. Instances, even more to the purpose, might be produced; but it is plain that a man has no right to use his own property so as to injure that of his neighbour, nor to use himself

himself nor his own actions so as to injure another. But the apostle Paul puts the *obligation* of good example beyond all possibility of doubt—" *But be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity,* 1 Tim. iv. 12." See also Heb. iv. 11. And the words of Jesus Christ himself are, " *Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.*" Now, if instead of making your good actions or your light to shine around you, as by this precept you are expressly commanded, you make your bad actions or your darkness diffuse or form an atmosphere around you, do you not transgress the very precept or the law laid down by Jesus Christ himself.

It is not impossible but that in estimating the criminality of your actions at the Great Day of accounts, you may be found chargeable with and accessory in the offences of others, so far as they have been committed by your inducement or example; insomuch as you and your actions were the cause; as probably without such cause your imitators would not have committed them; or if they had done so from their own original invention, their blood could not be said in that respect to be on your head.

It is not only your duty to avoid setting a bad example, but as plainly your duty *actually* to set a good one; as is plain from the foregoing citations, many other texts, and the general spirit of the Holy Scriptures.

If you could even attain to the assurance that God would be merciful to you, and forgive you for setting a bad example, and darkening the path of his people, would it give you any satisfaction to reflect that you directly by bad example, or indirectly by withholding a good, had assisted the Devil in enlisting recruits, and had been the instrument of transferring other poor souls to the regions of darkness.

But if fashion would take Religion by the hand, a happy reformation of manners might be expected. That  
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this fashion must arise among the higher ranks in order to render it generally successful, is indisputable : for what a poor man does, however meritorious, his action is often little regarded, and it is often not thought worthy of imitation, merely because it was done by a poor man. His poverty and its usual concomitants often brings all that he does under a species of disrespect, and in the eyes of a thoughtless world his virtue lies unnoticed. But when his Lordship, his Grace, or his Honour is seen by his Inferiors leading an avowed religious life, acknowledging his dependence on and inferiority to God, attending public worship, and bowing the knee to the Lord of lords, his example has extensive influence; and he may by so doing turn more souls to righteousness than the Bishop of the Diocese, or the minister of the parish, who receives a pecuniary reward for appearing religious. The very report of a great man's practical religion, supported by his title and his dignity, and advantageously introduced by the esteem with which his inferiors look up to him, becomes a successful lesson to society.

Bethink yourself therefore, and thus thoughtfully meditate : Almighty God, from whom cometh every good and perfect gift, hath kindly favoured me with a competent portion of the good things of this life—hath placed me in a station above many of my brethren of mankind who are the works of my Creator's hands, and descendents of the same common parent as myself.—But I am not yet in possession of a Charter to secure me in the enjoyment of good things in the other world.—If I do not serve God in this world, it is not impossible but that the tables may be turn'd in the next, as in the case of Lazarus and Dives.—Tho' those in the lower spheres of life may be less rich or less intelligent than I, yet surely they have immortal souls—they have to exist as long as I have, and that is forever, in one situation or another.—It is natural for me to look to those above me for Countenance or Favour; and it will be as natural for those in lower stations than I am to have waiting eyes on me for favour, support, and assistance.



sistance.—If I have riches, power, or influence, let me prudently employ them in the service of him from whom I received them, and let me **CONTRIVE** how I may husband them in such manner as may most advance the kingdom of Jesus, and be most advantageous to mankind; that the talent put into my hand, be what it will, may not ly unemployed.—Thus will I testify my love to Jesus—frankly and generously conform my life to the precepts of his will; and since my influence, by good example, may have effect upon others, it shall not henceforth be wanting.—Let nothing then hereafter oppose my purchase of the pearl of great price.—Let nothing earthly preclude me from endeavouring to secure an inheritance in that undiscovered Country, whose inhabitants enjoy a perpetual flow of elevated spirits, and have pleasures in unlimited abundance.

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## PARTY PREJUDICE.

ONE of the great springs of religious controversy arises from the fluctuation of human language, and its unsuitableness to express what is heavenly. In different centuries, different ideas have been affixed to the same word. Different Provinces of the same nation sometimes accept the same word in a different sense. Even one author will use the same word in a different sense and acceptation from what another will use it in. One author carries on his reasoning by words to which he has affixed certain ideas, meanings, or acceptations; another carries on his reasoning with the same words, having in his own mind affixed to them different ideas, meanings, or acceptations. The arguments and opinions of these two authors, seeming to jar, controversy finds room to enter; words being capable of different interpretations. Even the very same author or speaker often uses the same word clothed in a different meaning; for some words have allowedly various meanings. The very same sentence read in a different way will convey a different import. It perhaps would not be altogether superfluous if authors on subjects of controversy should give in the beginning of their books Definitions of the words they were to use, and inform the reader what ideas they had affixed to them. Men sometimes appear to one another

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widely to differ when they are exactly and really of the same opinion. Words are like certain natural substances, they sometimes change colour; as the later deceives the eye of the spectator, so the former imposes on the understanding of the Reader. Human reason is imperfect, and human reasoning sometimes very fallacious. — Every science has certain terms peculiar to itself, which terms, when applied in any other science, make the description often ridiculous, confused, and unjust. A man accustomed to any science or profession who is led to be conversant with certain objects, often interlards his discourse with terms of that science, and draws his metaphors from those things which have been the most immediate objects of his senses. We are all conversant with earthly things, and they are the most immediate objects of our senses; and men commonly assume terms peculiar to earthly things to be the instruments of inquiry into the nature of heavenly things, which are not the objects of our external senses; and hence a vague absurdity of notions and jumbled confusion of ideas arise. When *men*, who are not intimately acquainted with the nature of celestial persons, essences, substances, and divisibilities, attempt by words, terms, and language current among men, and peculiarly adapted to earthly things, to ratiocinate, describe, dispute, and contest about those things which are altogether above their comprehension, they create confusion to themselves, and plod amongst insurmountable difficulties. God has revealed as much as necessary for man to know. Indeed it is much to be lamented that speculative investigations into hidden mysteries, should so far occupy our attention as to turn us from an Enquiry into and Practice of what is our Duty, and from minding "*The weightier matters of the Law.*"

Could a pure and standard language, having determined ideas affixed to each word, be invented, adopted, or condescended on by mankind, and universally practised, Truth and the True Religion would have a more favourable

favourable opportunity of finding their way into the hearts of men. Nations would become more acquainted and more familiar with each other, and have the advantage of mutually communicating to each other their respective sentiments.

Since the union of England and Scotland, the English language has made considerable progress in Scotland—is daily advancing in its conquest, and it is probable that when the language of both kingdoms becomes the same, the modes of life and manners, and the religion of both kingdoms will also unite; prejudice and reciprocal contempt will give place to unanimity and concord. The Greek, Latin, and Hebrew languages are almost dead; that is, they have ceased to be the natural language of any nation; the Scotch and Gaelic, and perhaps others in distant countries, are in a decaying condition: and it is not improbable that if a general union of languages could be brought in future times (but this is a work of ages, and effectible by LOVE, not by war), to take place, then would reciprocal national contempt, distrust, prejudice, and discord fail, divided interests might be again combined for the common good of the human race, one universal government might be set up, and all the calamities attending the confusion of languages would accordingly cease. Uniformity of manners, Uniformity of public sentiments, and UNIFORMITY OF RELIGION would gradually follow.

Let the individuals professing Christianity, in whatever kingdom or nation they may live, shew exemplary behaviour in the love and spirit of Christ, both to one another and to foreigners, that strangers who profess a different religion, beholding the superior beauty of ours, may be drawn by the cords of love, not of compulsion, to embrace it. Whilst a Christian does injustice, and behaves cruelly to a Jew, an Indian, an African, or a Mahometan, this injustice and cruelty strengthens their prejudice against Christianity; they become the more enamoured with and confirmed in their own creed, and they call,



(indeed not without reason), the nominal follower of Jesus, *cruel christian dog*. But if a Christian were to behave as a Christian, in the spirit and love of the Holy Jesus, to repay to the Indian good for evil, or at least avoid doing him injustice, and attempt to serve him as a brother (which he is), his prejudice would by degrees be removed; after some scruples and reluctance, he would open his eyes—give freedom to his mind—look a Christian fair in the face—and in course of time, discerning the loveliness of the Christian's morality, ascribe it to the excellency of his religion—entertain doubts of the verity and purity of his own—and so step after step until— — — —

My Countrymen and Christian Foreigners, behave like true Christians among yourselves, and be friendly to all the sons and daughters of Adam, and the cause will gradually gain ground. The misconduct abroad of even one individual, one officer, one soldier, and one sailor considerably impedes the progress of Christianity. The report of an ill action done by a Christian in a foreign infidel-country, pervades that country: the religion, the government, the laws, even of THAT country, forbid such injurious conduct. Common sense and the light of nature discern the impropriety of injustice. What opinion then must these people have of a religion, whose professors act in such an unbecoming manner. Shall we forsake our religion, may they not say, and become pillagers, robbers, and murderers like these?

Whilst one Christian attempts to preach or plant the religion of Christ, and another Christian practises the morals of the Devil, will not the success of the one be counteracted by the wickedness of the other? And whilst the missionary himself one day proclaims the excellency of the Christian religion, and the next day practises an opposite behaviour, what a strange composition must he seem to the natives of that country into which he pretends an attempt to carry the flag of the Christian warfare. The general inconsistency of the behaviour of

Christians,

Christians, with their name and profession as Christians, with the principles and precepts of Christianity, seems to be the chief impediment to the advancement and reception of our holy religion among Pagans, Idolaters, and all other unenlightened nations. This inconsistency holden up to infidels by travellers, emigrants, soldiers, sailors, and mariners, natives of Christian lands, who often carry abroad with them the name of Christians annexed to the spirit and nature of Devils, may reasonably stigmatize Christianity with the title of an incoherent absurdity. May not those of a different persuasion say, The specimen is enough for us.

The inhospitable treatment which Jews and unbelieving foreigners often suffer when travelling or residing in Christian lands, is also much against the advancement of our religion. The instances of iniquity which these unbelievers witness there practised, manifestly tend to prejudice them against the nation and all its usages where such instances of injustice abound. Their reports, upon return to their own country, or by correspondence, must have considerable and extensive influence in strengthening the prejudices and contempt of their countrymen against Christians and Christianity. And whereas every instance of iniquity which the infidel-foreigner beholds, is committed by individuals, and each injury which he suffers, is done by individuals also; and whereas the sum of the iniquity witnessed, and the sum of the injuries suffered by him, compose the reason of his report; therefore each individual Christian, who in one instance, by word or deed, injures a person that does not believe in Jesus, or is in any way concerned in perpetrating instances of iniquity communicable to the ears of the said unbeliever, is eminently active in impeding and hindering the reception and advancement of Christianity abroad; and the influence of every such instance of iniquity, disobedience to the divine law, or inconsistency with the precepts of Jesus, may extend to the uttermost parts of the habitable world. So diffusive in its nature is moral action! So boundless

boundless is the course of iniquity ! Hence, O Reader, learn to conform yourself to the precepts of Jesus ; lest you pray for the downfall of Mahomet and the destruction of idolatry at one time ; and at another, by the commission of an evil action, support strenuously the Mahometan cause, the worshipping of beasts and unanimate things. Such unaccountable non-conformity of Christians to the precepts of Jesus resembles the behaviour of an officer, who, in time of battle, faces the enemy, and vociferates, Let us overcome them ! whilst, at the same instant, he directs the mouth of his musket backwards, and discharges the contents upon his own men.

Our holy religion extensively suffers from unjust wars, undertaken by Christian nations upon avaricious, capricious, or supercilious principles, or any principle whatever contrary to the principles of Christianity—from pyracies, depredations, persecutions, and all other overbearing public practices ; the accounts and reports of which are communicated around the globe, and have a manifest and sudden tendency to alienate the hearts of other nations from that religion whose votaries are guilty of such conspicuous wickedness ; and to make these nations hugg themselves in the superiority of their own persuasion, and to look upon a Christian as a horrible species of creature, and to have of him as terrible an idea as we commonly affix to the words Pagan and Barbarian.

The Christian religion, in its rise and infancy, was not propagated by violence ; nor is it consistent with the spirit of its author, or of his commands, that it should be so. To rob savage nations of their natural right and property—to expel them from their OWN habitations—to bathe the European sword in the blood of just resistance—and unwarrantably to butcher the descendents of Adam, the rational creatures of the Gréat Jehovah, for daring to appear sensible of the injury done them—to do all this under a pretence of extending the Christian religion where it is not (although I believe the real motive to be of a different stamp), is such a species of villainy as  
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language can scarcely fix a title to. By such atrocious crimes, allowing the intention of the Prosecutors to be purely zealous, and exclusive of all other considerations directed to the advancement of Christianity and the support of truth, even in that case the precept "do not evil, that good may follow," would nevertheless be plainly violated, and the 6th and 8th commandments of the moral law manifestly transgressed. Such infamous actions are diametrically opposite to the Spirit of Christ, and to such proceedings Love may bid farewell. Such unrighteous conduct, like the building of Babel-tower, induces the calamity which it was pretended to prevent. What orator can convince a person of the most pliant disposition, that a robber, who deprives ONE of his property and his life, is a good man? Will murdering my brother, my wife, or my children, entice me, says the escaping Indian, to conform myself to the manners, usages, and religion of the cruel murderer? No!—Forbid it O Sun and Moon!—Ye harmless inanimate images guard me and my Country against it—and arm me with increased courage thou Power or Powers Supreme, to avenge my undeserved injury upon these Transmarines, inhumanly cruel!

If Love and UNIVERSAL benevolence were the moderators of the public and private conduct of Nations professing Christianity to each other, and to foreigners of a different religion, such mild allurements would, as a silent and irresistible charm, wonderfully work upon the minds of the infidel world, who at length would voluntarily resign the veils of their own delusions.

Our holy religion also suffers from the personal and party prejudices, and reciprocal scoffing and contemptuous behaviour of those who really profess the same religion, though in different forms or modes, or with different ceremonies. A species of heart and tongue—persecution takes place, equally detestible, and perhaps in the sight of God equally heinous as periecution with the sword or musket; for contempt and envy is the powder,  
reviling



reviling and ridicule the balls, and a variety of mean and dishonourable artillery is holden in continual exercise. Mockery and low-lived expressions are frequently emitted by the individuals of one party against those of another. Dissention, discord, and ill-seasoned controversy about matters of religion, are by far too common. These evils, I am apt to think, are more the result of pride, a desire of *making themselves a name*, and an ambition for superiority, than of any other good principle. Debate is often necessary, and investigation of truth indispensable; but care should be taken that these debates and investigations be directed to interesting subjects, and carried on in the spirit of Love. Let no unchristian weapons be employed in the warfare of Christ, and let no ungodly practices be used in attempting to advance the glory of God, for that is altogether absurd.

O lay aside these prejudices, contempt, and undervaluing of each other, ye professors of Christianity; for I suppose that no one adheres to any mode or form, or rejects any mode or form, without some plausible reason or other, to himself seeming a really rational reason; and to begin the eloquence of your attempt to convince him of the error which you apprehend he is in, by giving your arguments the preface, prologue, or introduction of injurious reviling, ridicule, or irritating strokes of wit, is altogether inconsistent with the rules of oratory. This plan subverts your intention (if your intention be to open his mind, and convince him of his error), and precludes the very possibility of persuasion. If your intention be purely to defame his character, and to make merry at his expence, you are in the gall of bitterness, and in the bond of iniquity. I have no doubt but that there are some rites good, and some rites bad, to be found in every sectary of Christians, and that there are some good methods in each party scarcely to be found in any other party. But whilst these parties hold one another at apparent enmity, they disappoint each other of  
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receiving the unadulterated reasons, accounts, and causes of one another's conduct. They read and hear in general only the evidence on one side of the question; and the other parties, the condemned pannels, are not so much as permitted to reply, or to be heard by council at the bar of judgment. The leaders and clergymen of each party are careful enough to convey into the hands of their hearers books and testimonies favouring their cause; and as their living depends on their being advocates for that cause, and for no cause else, it would require a considerable portion of zeal and fortitude to be able to forsake it, or to presume to point out the defects of it. Thus each party walk on in the full persuasion that their own opinion is a nonsuch, and that there is scarcely any thing good at all in the opinion or mode of another. Thus ignorance, contempt, and prejudice are kept alive; and I apprehend that sometimes even envy and malice creep in. Strange communion of Saints!—Wonderful connection of the Catholic Church!

Most of the divided sects of Christians have each been founded by one man as their leader; some parties indeed have at first been formed by several men conjunctly at the head of the party. Was that one man, or were these few men perfectly infallible? Did they come from heaven? Are you sure that God approved of all the tenets of any of them? Did the Lord say to any of them, This is the precise method in which I desire to be worshipped? Has he said to any of them, The articles of faith maintained by you are neither defective nor superfluous, but completely consistent with the truth of heaven; the modes, the ceremonies, and rites practised by you are exactly consonant with my will, and are neither too few, nor do they superabound in quantity?

My fellow Christians, you all believe in God, and in Jesus Christ. You are all desirous of becoming inhabitants of the New Jerusalem. You are all pretending to be travellers to that undiscovered Country where mysteries shall be fairly unfolded, and why should you fall out

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by the way? Do not refuse therefore, O Papist, to do a good thing, because it is done by a Lutheran or a Calvinist. Generously open your eyes. Take the Bible into your hand, and post yourself as neutral arbitrator betwixt the Pope, Calvin, and Luther. Let neither custom, usage, nor novelty have any weight in inclining your approbation to preponderate in favour of one or other. Consult the oracles of God, and decide with judgment unbiassed. Examine impartially, clause by clause, those parts of Lutheran or Calvinistic modes of worship which are different from your own, and those parts which, upon comparison with the word of God, are plainly inferior to your own method, continue to reject; and, in love, contrive some honourable method of shewing the Lutheran or Calvinist the error of his ways; and those parts, modes, or methods of Lutheran or Calvinistic worship, which the Bible warrants to be superior to your own, with the freedom of a liberal minded Christian adopt.—What I say to the Papist, I say to Lutherans, Calvinists, to all sects and parties of Christians, and to all sub-divisions of the same. Although a man have a speck on one of his eyes, it is not to be thence concluded that he is altogether blind. *First* then remove the beam of prejudice from your own eye, and like a Christian do your endeavour to restore clear vision to your neighbour. This is more becoming a Christian, than, without full evidence, to believe, and uncharitably to spread a report that he is stone blind. If you have an over-rated opinion of your own party, and find yourself inclined to think unfavourably or to speak disrespectfully of any other party, admit counsel for each party to be heard in your presence. If you be determined at all events to exalt yourself to the seat of judgment, let a Clergyman of that party which you are inclined to despise, be confronted with a Clergyman of your own party. Give them injunctions mildly to debate the disputable point in your hearing, having previously given each of them warning, that they may have their evidence and  
arguments

arguments prepared. Let them speak by turns, and allow them to reply with freedom. Hear them without favour or partiality to either; and when you have heard them, before you pronounce sentence, be *assured* that you are a qualified judge; be *assured* that the portion of reason and knowledge which God has given you is sufficient for qualifying you to be a *judge*. The attainment of this assurance you will find somewhat difficult, and you will likewise find that it is a more arduous task to be a judge in matters of religion than you at first apprehended. What a littleness of mind does it then betray, to be frequently at random passing sentences of condemnation, abominable puns, and *vain jests*, upon your fellow brethren mankind; thereby proclaiming your ignorance, ill breeding, and want of charity. To involve yourself in the thought that God has *elected* your party as his *chosen* people, and forsaken every other party and denomination of men, is a trick of the devil for the purpose of lulling you into presumptuous security, and for making you believe that you are on the way to heaven, and consequently struggle the less to escape from his snare.

Party prejudice is want of knowledge and want of love, and originates from a species of envy, which is never to be found but in an ill-conditioned soul. Party reviling is like the insolence of a club of blackguards, who, in company travelling the streets, jostle, cuff, and maltreat every person that comes in their way.

In calming religious animosities, and in removing the uncharitable opinion which one party of Christians often entertain of another, an example of moderation in this respect set before the laity by the clergy would be particularly efficacious. Ye Councils, Assemblies, Synods, and Ecclesiastical Meetings of Clergy throughout all Christendom, Papists, Lutherans, Calvinists, and ye leaders of all parties and subdivisions of the same, be intreated to appoint committees to wait upon and correspond with each other in the spirit and love of Jesus. To shew to



each other, and compare your respective reasons and authorities for your various modes, ceremonies, dissents, and adherences, and to report mutually and accordingly. Then, that which is not warranted by example or precept in the word of God, lay aside; adopt, and reciprocally transfer what is good. The bee collects its honey from various flowers. A word to the wise is enough. Avoid pride-supported self-sufficiency; avoid public and private personal or party reproaches and defamatory ill-timed insinuations, and endeavour to promote universal benevolence, universal moderation of sentiment and behaviour; and thus all parties of Christians would perhaps gradually coalesce, and the jarring systems of religion (already too long countenanced) would in process of time come to an end. Thus, by good will, good may be brought out of evil, and order out of confusion; for although it may be argued that a division of sentiment has roused Investigation, yet Love, Concord, and Unity are the great attainments which ought to be aimed at; and Investigation may succeed as well in Love as in Enmity. When one party attempt to rear themselves above another, the laws of morality are violated, truth may be unknown, and useful Remains in ancient establishments (precipitately judged unnecessary by dissenters) be incommunicated, and valuable discoveries in the possession of one party continue concealed from the rest; as by continuing obstinately self-conceited, they deprive themselves of the joint counsel, assistance, and communion of each other: For *without counsel, purposes are disappointed; but in the multitude of counsellors, they are established*, Prov. xv. 22.

It is allowed by all Christians that good advice is a duty which one man owes to another—that if one see another doing what is wrong, he should do his endeavour to be serviceable to him. This is a branch of charity, and the precepts of Christianity command it. It is one of the natural consequences of Love, which is the spirit of Christianity. Ought not the same rule of Duty and

and Charity which points out the conduct of one man to another, to stand also good between Parties, Societies, and Corporations of men? Is it not the duty of one party, or the individuals of that party, to endeavour to be serviceable to another party, or the individuals of that party? Is Christian Charity limited, and only to be extended to certain individuals? Is it said in any part of the New Testament, Do good to yourself and the religious party to which you adhere, but beware of allowing your good offices to reach any farther? No, no, Christian charity has no such limits; every man and all men ought to be considered as the object of our benevolence. Is it not then the duty of Christians, considered as a Body, to extend their charitable endeavours to rectify the notions of any other party or community of men whom they judge to be under the direction of erroneous principles? Is it not the duty of those who have been favoured with the happy knowledge of the true God, and the joyful sound of the Gospel, to endeavour to extend that knowledge, and convey that glad tidings to other unenlightened nations? Supposing two men had lost their way, and were wandering about in a dismal desert, in a dark and gloomy night, if after many dreary steps, the one, whilst he separated a little from his fellow-traveller, should be so fortunate as to find an inhabited house—would the one that found the house, be acting a Christian part, if he did not by some means or other attempt to make his companion share in the same happy deliverance? What a selfish, narrow, uncharitable disposition does it betray, to take no concern in the cause of advancing the Kingdom of the Lord, but to leave the poor ignorant nations to grope in darkness without using some means or other for their deliverance.—If Christianity be a good thing, why should not my brother share in it? especially when what he receives takes none of my quantity away.

It may be argued that attempts have been made for planting Christianity where it is not, but these attempts have proved unsuccessful, for the people are confirmed

firm'd in their own opinions and will not forsake them, To this may be answered, that attempts have been made, but not persevered in. Jesus Christ did not return to heaven when he found that mankind were unwilling to receive him, he persevered with invariable magnanimity in the task of Philanthropy : Nothing could move him from the Great undertaking.

We ought to serve the Lord with our lives and fortunes. Funds, by subscription and voluntary contribution, might be raised in Christian Countries. By direction of a society chosen to have the management and power of applying these funds, a number of Bibles might be printed in the language of such country as should be the intended object of Christian conquest. Proper persons might be appointed to travel through that country, and leave these Bibles that they might fall into the hands of the Inhabitants. Although the person who dispersed these Bibles might be in risque of losing his life, yet there are men who for money will risque their lives if Christendom be so barren as not to produce any who are willing to do it from a truly zealous principle ; their travelling expences might be paid from the fund, and a premium allowed them upon their returning with proof that they had executed their commission. The works of the apostles and prophets, if thought proper, might be printed separately, and those portions of the bible dropt first that held out doctrines which approached nearest to those of that country. Some of the natives would perhaps be inclined to burn what they found, others would preserve it as a curiosity ; and it is difficult to say what effect it might have in the course of time, by the blessing of God. Such publications, also printed or written in the language of that country, might be dropt, as contained the most suitable arguments for shewing the absurdity of the false notions of the natives into whose hands these publications might fall. It would be proper that these letters should be written, not in an ironical, ill-natured, bantering, or inflammatory style, but as smooth as Love could dictate.

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An unadulterated account and perfect knowledge of the tenets adhered to by the Natives, would be absolutely necessary for the authors of the letters, which ought to begin with prudent Concessions. These letters would only be a continuation of the method used by the apostles themselves for promoting Christian knowledge. They took the trouble of writing letters to many Nations and communities; witness their Epistles in the new Testament.

To pray for the propagation of the gospel, is good: To pray that ignorant nations may be brought to the knowledge of the true God, is good: To pray to the Lord that his kingdom may come, is good. But to accompany these prayers with the use of probable means, is no inconsistency. A cowardly soldier stands on the top of a mountain, at a distance from the field of action, and prays for the success of his countrymen in battle; another prays for success with equal fervour as he, and boldly accoutred in the instruments of war, enters the field. Which of these two is the most deserving? The Gospel was spread at first by the instrumentality and preaching of the Apostles, who were men. They dispersed themselves into different countries. They feared not to thrust themselves into the midst of dangers—to expose themselves to the cruelty of men compared to ravening wolves. They travelled through perils and prisons, and tortures.—They travelled and published, and travelled and preached until they fell martyrs in the cause; and by their death the most effectual species of eloquence confirmed the truth of what they had said. No man has a right to the title of Successor of the Apostles, who does not so. It is surprising that men who are only maintainers of the Gospel where it is already known, and where they can without the least danger declare the doctrines of Christianity, should dare falsely to arrogate to themselves a title which belongs only to the man who has christian magnanimity enough to go and personally publish the Gospel where it is not known, and proceed in so doing till he die or suffer martyrdom in the cause. This is the man who has a right



to be called a Successor of the Apostles. "GO ye there-  
 fore (said our blessed Saviour) and teach All nations,  
 baptizing them in the name of the Father, of the Son,  
 and of the Holy Ghost; teaching them to observe all  
 things whatsoever I have commanded you; and lo, I  
 am with you alway, even unto the end of the world."  
 These sentences deserve a little consideration, particularly  
 the words GO and ALL NATIONS. The Apostles  
 faithfully continued in obedience to the command till  
 death put an end to their Peregrinations. But was the  
 command confined to the Apostles alone? If so, what  
 means the words *even unto the end of the world*? and why  
 is baptism considered as an ordinance, and assumed as a  
 prerogative by certain persons, whilst, *go and teach all na-  
 tions* is wholly neglected?

## SERENITY of MIND.

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**T**HERE subsists such a connection betwixt the mind and the body, that they have upon each other a reciprocal agency. In some cases, when the body is violently distempered, the mind is out of order; and when the mind is in commotion, the body sympathetically suffers. A disorder of the one in a certain degree affects the other, yet not in such a manner that health of body is absolutely necessary to, or inseparably connected with serenity of mind; for certain diseases of the body have a salutary effect upon the mind in bringing it into a proper crasis, and some distempers have a contrary effect, according to the nature of the distemper and the parts of the body affected. Hence it appears, that in preserving serenity of mind, it becomes necessary not only cautiously to watch the situation of the mind, and in case of apparent or rising perturbation, to apply both to mind and body such means as may prevent commotion or be serviceable in re-establishing regularity; but also endeavour to keep the body in that temperature which is most favourable to serenity of mind. Application to the mind may often successfully be made through the medium of the external senses, or by the intercession of counter-balancing passions, or by the imagination or other faculties of the mind. In bringing the body to a

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favourable crisis, it will sometimes be found necessary to subject both body and mind to temporary uneasiness; as a patient is obliged to submit to pain from the means absolutely necessary for his recovery. Hence probably one design of the institution of Fasting. Man is a wonderful composition. His body is a piece of astonishing machinery; and his soul, being immaterial, or at least composed of such matter or substance, with the properties of which, as it is not the object of our senses, we are altogether unacquainted, is a piece of Divine Workmanship, which, *by itself*, cannot be minutely *analyzed*. God alone, who made man, and completely understands the mechanism of his constitution, is the only properly qualified physician, both of soul and of body. The law of God is not deficient in pointing out rules, and in giving advices for preserving the health both of body and mind; which rules, if duly attended to and practised, would not fail to produce such serenity of mind, and such a degree of happiness as in this life is attainable.

The dictates of heaven direct us to keep the *conscience* pure, and void of offence toward God and toward man. The consciousness of having offended that Being, whose favour is better than Gold, naturally throws a damp on the mind, and raises uneasy sensations. Happy it is for the person whose conscience is thus awakened in time, that by repentance he may endeavour to recover that favour, without the conscious possession of which the soul is apt either to become wild or to droop into despondency. When one injures us, the distance of place or time, or the interference of other objects, will often remove the uneasiness occasioned to us upon suffering such injury; but when we injure another, the removal of painful feelings arising upon reflection, are not so easily banished. Some people indeed may attempt to wrap up their mind in an obdurate callosity, but that artificial method of procuring ease is only temporary; repentance and restitution are the only expedients that bid fair for re-establishing tranquillity, and the last is not always possible.

possible. Faith, hope, and confidence in God seem to be corroborated by a consciousness of having done well, and weakened by a contrary behaviour. The mind of a servant who is faithful and obedient, is not disquieted by terrors and apprehensions of his master's displeasure; his countenance is generally more open in presence of his master: but the servant who is conscious of unjust behaviour, has his countenance often hung over with a gloom. Now, as we ought all to serve or be servants of the Lord, the analogy will hold good. The righteous move clear of perplexing apprehensions, and the wicked cannot avoid having reason to be terrified. Hence the great benefit of keeping the conscience pure—hence the benefit of the real practice of piety and holiness—hence the advantage of performing those duties, relative obligations, and acts of philanthropy, enjoined by the Law of God, and recommended by the spirit of Christianity.

*Humility* is one of those virtues principally necessary to serenity of mind. A repulse or cross of any kind throws the proud spirit into a violent commotion; whereas the humble man, who is not wound up to such a pitch of tension, can bear it more easily. Pride has an effect upon the body, and particularly overstrains the nerves of the head and neck; hence the proud, in scripture, are called *stiff-necked*; from which expression I apprehend that a considerable deal of instruction may be gathered. Pride has certain attitudes of the body in general peculiar to it. The pride of the mind has power to throw the body into these attitudes; and on the other hand, these attitudes assumed can in some degree dispose the mind to a haughty temper. Overweening pride will sometimes occasion such a violent tension of the nerves, as to impede their performance of their natural functions; and in some cases will bring on an inflammation of the head, melancholy, or madness itself. An easy and natural carriage of the whole body, particularly of the head, is favourable to peace of mind. Early rising, except there be something in the constitution to forbid it, is in general



ral favourable to serenity of mind. To turn day into night, and night into day, is a custom very pernicious to morality. *Early in the morning* is often mentioned in the holy scriptures as the time in which acts of devotion were performed. For various reasons I consider it as a season particularly favourable for devotional exercises; and if a person will only try the experiment to rise early, and perform his duties of piety, he will find himself enjoy an additional satisfaction and flow of spirits during the remainder of the day. And if he carefully perform his pious exercises of reading, singing psalms, and praying in the evening before he commit himself to sleep, he will find himself less scared with frightful dreams, less terrified with horrid visions, than if he had neglected these duties of devotion; both body and mind will comparatively enjoy more tranquillity. It is most natural that the hours of rest should extend on each side of midnight to an equal distance. Idleness, inactivity, intemperance, spirituous liquors, dense and vitiated air, smoke and sulphurous fumes, are injurious to the mind; and as impediments to serenity, ought to be avoided as much as possible. Although it be not uncommon to see men who labour under a variety of physical impediments, more religious than those who have every possible advantage on their side, yet this consideration shall not restrain me from declaring the truth, and attempting to smooth virtue's path to those that sincerely desire to walk therein.

*Excessive worldly cares* and intense thought, when allowed continually to prey on the mind, occasion also a violent tension in and inflammation of the membranes of the head, draw an additional quantity of humours thither, and produce such disquietude of mind as sometimes ends in suicide or insanity. Too great concern and thought about worldly affairs weakens the powers of the mind, particularly reason and judgment. The mind in general has something in view that it is chiefly aiming at; if it finds itself disappointed in its aim, which, in temporal things, is often the case, it thereupon suffers a shock proportioned

proportioned to the eagerness with which it was pursuing the desired object; as a blind dog running himself violently against a wall, is more hurt than if he had been walking slowly against that impediment in his way. "Set your affections therefore, says the Apostle, on things above, not on things in the earth," and you will be sure to meet with no disappointment. If the things above be the objects which you set your mind chiefly in quest of, and allow the things on earth to employ only the second or weaker course of your desires, then will your strong desires never be rebuffed, and a worldly disappointment, cross, or misfortune, will only make your mind uneasy in a lesser degree. In proportion to the force of the desire with which you pursue any thing earthly, and in proportion to the comparative value which your mind sets on any acquisition; in such proportion will the disappointment in that pursuit, or the loss of that acquisition, affect you, and occasion proportional commotions in your mind. It would hence appear proper to set as small a value on as prudence will allow, and to pursue with a judicious coolness those things, the loss of which is possible; and to direct the strength of our desires and affections in pursuit of those things of which it is impossible to deprive us, and in the pursuit of which we can never be disappointed. Have always something ready to rest the mind upon, in case you fail in attaining the worldly pursuit which at any time you may be in quest of. God is a sure rock of rest, heaven the steady anchor of the soul, and the hope of the righteous shall not fail. The due observation of the Lord's day, besides other valuable purposes which it answers, is exceedingly serviceable for preventing worldly cares or business from preying uninterruptedly on the mind. When the attention is diverted from ordinary temporal pursuits, and when the mind is or ought to be wholly disburdened from worldly cares, one experiences a species of relaxation, and an advantageously pleasant relief. When worldly cares infest the mind on the Lord's day,

it is a sign that they are working themselves too much into the constitution, and that sufficient pains has not been taken on Saturday afternoon to expel them. One cannot always at pleasure command his mind into this temper or into that temper. Such means are to be used as are conducive for bringing it into that frame or temperament.

Envy, malice, hatred, and discontent occasion uneasy sensations in the mind, and when indulged for a course of time, will change the very order of the features of the face. If therefore we can avoid these slowly operating passions, we avoid the uneasiness and other injurious consequences of them.

Anger and all violent passions are much against peace of mind. They give a sudden concussion to the human frame, and destroy that regular circulation of the fluids which is conducive to serenity of mind. These passions, by repeated indulgence, occasion inflammations and diseases; and derange the very organization of the body.

Mirth is like spirituous liquors, it gives a temporary relief from the common pressure, but leaves a more than counter-balancing degree of damp behind it; so that to preserve a person in a merry mood, a continued repetition of stimulus would not only be necessary, but it would also be necessary that the stimulus of mirth should gradually be increased upon each application before it could produce an uniform effect. That which raises mirth is like a medicine, it loses its effect by use. Hence we see people, who would not satisfy themselves with a moderate, ordinary, cheerful serenity, but have accustomed themselves to merry scenes, obliged to fly from place to place for pleasure, and increased doses of the medicines of mirth; and they would be glad to have their minds brought back to their former state in times past, before the application of these provocatives of mirth, when they could have pleased themselves with and found satisfaction in the less artificial scenes of life. The animal spirits are a valuable treasure, and care should be taken that

that they be not squandered away: one may spend as much of them in a fit of merriment as would keep him in a cheerful good humour a considerable time. Keep your mind as even in all circumstances as the frailty of nature will permit—confined below the Heights of mirth and levity, and raised above the Depths of melancholy and despair.

Prayer has a surprising effect in pacifying the mind, and in increasing that hope and confidence in God which bear up the soul. Frequently to read the Bible tends imperceptibly in some degree to infuse into the reader the Spirit of God, to turn the thoughts from vain excursions or perplexing worldly cares, and to direct them towards the *things above*.

Every one would find advantage in studying carefully his own constitution, observing attentively the situation of his mind at different times, and endeavouring to find out literally the temper or crisis of his mind. On certain occasions the mind will be found in a more devout state than at other times. When a person finds himself at any season enjoying that serenity or tune of mind in which he would wish himself to remain, let him endeavour to bring it as often to that pitch as possible. No means ought to be applied for procuring serenity of mind which are inconsistent with the law of God; for all means prohibited by that law, have either an immediate or remote tendency to produce perturbation of mind, and that appears one of the reasons why they are prohibited.

Cleanliness, in every sense of the word, is favourable to the moral faculty; accordingly much is said on that subject in the holy scriptures. Would the intended brevity of this Treatise permit, I might point out the natural and physical aptitude of many of the divine precepts for preserving both serenity of mind and health of body. The scriptures are a valuable treasure, a rich magazine of knowledge—the more they are searched, the more useful instruction they afford. I make not the least doubt but that the various laws respecting cleanliness, purifications,



purifications, and the like, given to the Jews by Almighty God, were designed to represent inward purity; but it is not impossible that several purposes may be answered by one institution. It is not impossible that these institutions may have been both *symbolical* of inward purity, and also as a means **CONDUCTIVE** to inward purity. We ought not rashly to conclude that what is *symbolical*, is also *nonsensical*. If a farmer hire a labourer to dig a piece of ground, and the labourer finds it convenient to throw off his coat before he begin to work, although the throwing off the coat is not considered as a *real part of his work*, yet it is a *preparation* naturally tending to fit the labourer for doing it with more ease and expedition, and therefore ought not to be considered as altogether whimsical.

Singing psalms or hymns has a surprising effect upon the mind, and it is lucky that this, among other useful practices, has not been altogether laid aside. This sublime and melodious exercise, will often in a short space of time, give a temporary change to the frame of the mind; will soothe in some degree the turbulent passions—suppress for the time the agency of vicious inclinations—dispel wicked purposes—dispose the soul to devotion, and produce a variety of happy effects. But this practice being used only once or twice in the space of eight days, cannot be supposed to have any considerable effect in procuring a confirmed melioration of the heart, or an habitual disposition to that holy serenity which keeps the soul expanded with heavenly joy. It is much to be lamented that singing psalms is not more frequently practised, and more in fashion. Travel a Country Parish in the morning, or in the evening (at other times indeed there's no such thing at all in private), and for one family that you will hear praising God, and attempting to make their own hearts better, you will hear ten at *contrary* employment. The same is the case in Towns; one may travel backwards and forwards, from one end of a street to the other, from twelve o'clock at night to twelve o'clock at night again, without

without hearing the praises of the Lord resounding from six of an hundred magnificent buildings. What a solemn lesson would it be to the sons of darkness to hear the high praises of Jehovah re-echoing from every house, and sounding from every corner.—It would tend even to disconcert the black purposes of their hearts—make them ashamed of themselves, and remind them that there is Religion and a God.

The temper of the mind naturally produces actions, corresponding to, or consonant with that temper; for instance, a man of a charitable disposition, finds himself naturally inclined to acts of charity—a man of a merciful temper, finds himself inclined to acts of mercy—a man of a peaceable disposition, finds himself inclined to offices of accommodation: So on the other hand, Actions, performed even contrary to the natural inclination of the mind, have often a tendency to bring the mind into a conformity to the nature of these actions; particularly the performance of virtuous actions contrary to the natural inclination of the mind, have a tendency to render the mind naturally inclined to these virtuous actions, or to tincture it of the same cast with themselves; for instance, if a person finds that he has no inclination to pray, let him bend his knees, put his body into a submissive and reverential attitude, utter with his tongue words suitable for prayer, and he will find that the mind will by degrees grant sanction to what he is doing, and be at length prevailed upon to *incline* him to prayer. If a person find himself of a cruel disposition, let him artificially perform acts of mercy, and he will thereby gradually work his mind into a merciful disposition. The same method may be used for ingrafting into the mind any other grace or virtue whatever: Begin by the body and external actions, and the mind by degrees will conform, and nature itself surrender. The man who endeavours to mould himself anew, and by the use of means attempts to renew the spirit of his mind, and carefully trains it to the practice of virtue, is more worthy of commendation than he who finds him-

self naturally inclined to righteousness, and consequently when he does well, only acts on the impulse of his primitive nature.

The great art of avoiding Evil, lies in avoiding every thing that has a tendency to it—in avoiding all predisposing and occasional causes of it, however remote; and in using those means, however trivial in appearance, that have a tendency, however distant, to infuse the spirit of righteousness, to promote the practice of Good, and to render the path of holiness more convenient. The Divine Influence and the Blessing of God are necessary for the success and coronation of man's attempts.—But Use the means Thyself—Do as the Lord has commanded Thee, and then if Thou wilt pray for the Blessing of God, and the Influence of his Spirit, He will not withhold them from Thee.

For preserving the mind in a Christian frame, it is necessary to Look to Jesus Christ, who has gone before us—Trod the rugged path of life before us—Entered the gates of death before us—Risen before us—Ascended before us, and Left us a true pattern and perfect Example of serenity and command of mind, amidst the greatest calamities that human nature can be exposed to.—Endeavour to IMITATE him in all his imitable perfections. There are somethings in which you cannot imitate him, neither is it necessary that you should; for instance, in working miracles: This is done by a power which human nature is not possessed of. But his conversation in other respects is imitable. It is said, "If any man have not the Spirit of Christ, he is none of his."—It is said, "Let the same Mind be in YOU as was in HIM." Endeavour therefore to attain that TEMPER, that DISPOSITION of Mind, which on all occasions was observable in Jesus, and influenced all his actions, life, and conversation.—That laudable œconomy by which he kept his passions in due modulation, and directed them to their proper objects, the Glory of God and the Good of mankind.—That Royal Spirit of universal love which  
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mov'd him to do good to his most inveterate enemies— That deeply rooted, and firmly compounded Benevolence, which, like gold indestructible by fire, was unalterable by offences, however great.

Make yourself well acquainted with the personal Character of the Blessed Jesus, and strenuously attempt an imitation of it. Be at pains to discover the virtues and graces that adorned HIS MIND, and use every means to transfer them into your OWN. Do actions similar to those that he did, and let his holy manner of life constitute the leading Fashion of your ways. Set before you the fair copy of his unspotted righteousness, and neither think the attempt too aspiring, nor despair of success, nor be discouraged by your own weakness, but courageously endeavour to make your own character a resemblance of it. Human frailty cannot come fully up to his perfection, because he was altogether without sin; but the nearer you imitate, the closer you follow, the sooner will your mind be brought into that Christian frame which will incline you spontaneously and naturally to do well. As soon as habits, by repeated acts of devotion and benevolence, are formed, the right principles and motives of the mind will assume the regency and the Practice of holiness, and righteousness will of consequence become Natural and Easy. I would recommend to you the frequent repetition of such sentences as the following: Jesus Christ, who will be my Judge, at present knows what I am thinking, hears what I am saying, and sees what I am doing.—Do his Precepts and his Example, authorize and approve of my proceedings? According to the best of my knowledge, of the temper of mind, and Character of Jesus, What would He have done in such a situation as this?





## General Remarks, Advices, &c.

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WHEN we look back to the days of our childhood, we find that toys were the objects of our ambition—we find that our inclinations, passions, and desires were set upon things which in riper years we look upon as altogether insignificant; and we scorn to be satisfied with such trivial vanities or imperfect acquisitions. Why were we delighted with the doll, or gratified with the childish toy? Because we were children—our Reason and judgment were not then come to maturity. But, O Reader, art thou certain that thy Reason is *yet* come to maturity, or that thy judgment has strength enough to rule thy desires, and to direct thee in pursuit of what is really Good and Valuable? Canst thou aver that some of thy present pursuits are not considered as vanity by wiser men than thyself, and that 20 or 30 years hence these very pursuits of thine will not be considered as vanity, Even by Thyself? Man's reason at best is imperfect, he cannot at all times discern what is ultimately good for himself; what he does in one period of life, is often condemned by him in the next, when he either receives or considers himself as having received more illumination, or finds himself disposed to look upon things in a different light. Beware therefore of trusting too much to thy own Reason, lest when thy faculties shall be enlarged,

enlarged, thy understanding brightened, and the intoxication brought on thee by the world cured at or after thy removal from the scene of action, thou find cause to look back upon a life foolishly spent; when the voice of thy then improved conscience, perhaps now drowned in the noise of earthly confusion, shall be clearly and distinctly heard. "Acknowledge God in all thy ways, and "lean not to thy own understanding;" for his word alone can direct thee aright.

For ordering the life and conversation by the Word or Law of God, frequent SELF-EXAMINATION is necessary. This happens to be a duty which is most unpleasant to those that have most need of it, and this perhaps may be one of the reasons why it is so little practised. To take a retrospective view of an ill-spent life, to reflect upon the impropriety of one's own actions, and to compare that life and these actions with the manner of life and actions recommended in the holy scriptures, the infallible Rule of life and manners, is by no means a delightful exercise. But it is better to submit to the pain of a surgical operation, than permit the whole body to mortify. It will be more convenient for you privately to summon yourself to account, than to defer that office to the executioners of the Almighty's justice. It will be more convenient to stand at the bar of self-examination, to endeavour to discover and avoid the murderers of your soul, to endeavour (by repentance and reformation in time) to make your peace with God, than, upon the alarm of the tremendous trumpet, whose sound shall extend from Pole to Pole, to be violently hauled to the awful bar of God's tribunal by the spirits of darkness, and to have your secret sins perhaps published in the presence of an innumerable throng of angels and of men. I would therefore intreat you to set apart so much time, impartially to examine into your own spiritual condition, and the state of your soul—Look back into the years of your life already gone—Number your days, as the sacred writer says—Divide the time that you have lived into  
portions

portions—into years, or so. Some of your first years, alas ! have been spent, and you will scarcely know how or in what—your memory will scarcely present you with a recollection of the sins that you was then guilty of. But as far as reflection can penetrate, endeavour to lay before yourself the sins and transgressions of the divine Law, and blameable parts of your behaviour, as committed annually in the different portions of your life already spent. Although the evil thoughts, words, and actions which you have been guilty of, may be sunk in so deep recesses of your memory, that they do not present themselves to your recollection ; yet, that they have happened, and that they are recordable in the sight of all-penetrating discernment, is undeniable. Pray to God that he may give you a sight of your sins, and an impartial Knowledge of yourself. Look to yourself, and perhaps you will discern some of the consequences of your actions, and of the improprieties of your conduct attending you ; for evil is attended with consequent inconvenience in greater or lesser degree. Look around you into the world, and you will perhaps find others subjected to inconvenience or misery, superinduced upon them by your misconduct. If you could follow your works, and descry their influence on society, and discover the scenes of horrid misery which your behaviour has given rise to, the sight perhaps would chill you with horror and self-detestation, and make you vehemently cry out, “ Lord have mercy on me a sinner.” For such is the nature of evil, that unless some means or method of atonement be instantly made, in many cases, its malignity will soon be out of your reach, pervading the world, so that you can neither stop it—overtake it—nor undo its action. Reader, be not offended at plainness of speech, for flattery and deceit you know are criminal ; you are perhaps the instrumental cause that some souls (whom, while they were in the body, you was accessory in seducing into vice by your example, temptation, suggestion, counsel, influence, or other proceedings)—the instrumental cause  
that



that some souls are presently in the deeps of darkness, yelling out horrid roarings, and making hell's concave re-echo your name.—And, unless you find forgiveness, these very souls may meet you on your departure from life, become your introducers into and tormentors in the doleful abodes.—Nay, if you could dart your views still forward into futurity, and were endowed with fore-knowledge to discern the revolutions of contingencies, perhaps you would find out the connection betwixt the evil committed by you, and the distress into which hundreds yet unborn may be intralld, who, it is not impossible, may have reason to curse the unknown origin of their calamities—the occasional cause of their misfortunes. Could the wicked, many years after their decease, return from their place of abode, and observe the fruits of their labour, and the contagion of their iniquity, imbittering the lives of thousands—if it were possible that they had even been admitted into heaven, remorse and self-conviction would kindle hell in miniature in their souls, and make them exclaim that God had not been Just: it is not impossible but that conscience (as we have heard similar instances in the world) would drag them to surrender themselves voluntarily to justice, and to invoke the spirits of darkness to execute their office.

After you have methodically traced yourself backwards as far as human search can go, considered the transgressions of the Divine law, which in the different stages of your life you have been guilty of, and endeavoured to discover the malignity of Evil in its first stages, throwing its baneful influence around, then look to yourself what you presently are—Take an Inventory or account of the sins and vices which you find yourself addicted to—Throw off the veil of self-deceit, that blind-folder of mankind, be quick-sighted as an enemy to discover your imperfections, and impartially draw the blemishes of your character. If you can write, it will be adviseable to make that qualification subservient in the work of self-examination. A thorough acquaintance with the holy scriptures,

scriptures, with the duties of piety, with the moral, political, social, and relative duties is necessary, that you may be able to decide what is evil ; and to find out, by comparing your actions and behaviour with the universal standard, wherein you have deviated from the path of duty to God, to Man, and to yourself. In reading the Bible, when you observe a good character delineated, ask yourself, Am I possessed of all or any of the virtues herein recommended ? When you observe a bad character described, say, Am I free from all the imperfections of temper or practice herein mentioned ? when you read a precept, command, advice, or direction, say, Do I comply with this ? Is my general conduct obedience to this ? when any grace or virtue is recommended, or vice or sin forbidden ; Am I possessed of the one or free from the other ?—There are books which explain the law of God more at large, and have a considerable number of the precepts and duties collected together and expressed in familiar terms ; in such books you will find assistance in the important work of self-examination—As you read these books, mark the places where you transgress—Do not deceive yourself, and think, that although you cannot *perfectly* keep the *whole* law of God, therefore it is unnecessary for you to trouble yourself with any of it. This is a thought extremely dangerous, and tends to do away the use of the Scriptures altogether. There are degrees of proficiency which it is possible for you to arrive at, and undoubtedly the nearer you come up to perfection the better. “ Zaccarias and Elizabeth were both righteous before God, walking in All the commandments and ordinances of the Lord blameless,” Luke i. 6. I cannot think that God has commanded impossibilities, by desiring man to do what is altogether impossible for man to do ; for that would argue an absurdity in the command. “ The law is your Schoolmaster to *Bring* you to Christ,” and for you to suppose that you can come to Christ without going to that school, without such law-education, is to take a different road to salvation from what the fore-

mentioned text seems to point out. It must be allowed that none can set bounds to the mercy of God. He is omnipotent, can do what he pleases—can transfer to heaven the greatest sinner—can even-reinstate the Devil on the seat of honour again. But in the mean time, it is safest for us to do as we are desired by God, and whilst we are so doing, there is one caution necessary, that we may not suppose that our works can be the meritorious cause of our admission into heaven; nor consider ourselves entitled to heaven for what we have done; or arrogantly claim it from God as a reward of our good behaviour, like a servant who considers himself as having a right to his wages when he has performed his task.—After we have done all that we can do, we have done no real benefit or favour to God, nor made him more comfortable or happy, for he stands in no need of our services; but from a principle of love to us, he condescends to tell us what is good for ourselves, and what will qualify us for heaven; and has not given us any ground to believe that without these qualifications we shall be admitted into it; “for without holiness no man can see the Lord.” Make a solemn pause therefore thou traveller through the world, and allow thyself to be convinced that the laws of God are necessary and reasonable. Declare, what other laws could have been instituted in their place?—Declare, wherein do they superabound by increasing the task of duty; or, are deficient by withholding instruction? You may observe expressions and injunctions in that law that ignorance would imagine below the dignity of heaven to have taken notice of: But God sees further than man, and discerns That to be the generative womb of Evil which to man may not appear so. Endeavour therefore by diligent search and real actual enquiry, to find out what commandments of God, and what precepts of the holy Jesus you transgress; and thereafter practise those virtues and graces which are opposite in their nature to your former faults.—Set about a course of Repentance, the nature of which books on the subject will point out

to you. Your work of self-examination, will cost you a considerable space of time—indeed a species of self-examination ought to be daily carried on; for you will find advantage in frequently looking back on what you have done. Order the duties of every day just as if it were to be your last, that you may be ready to leave this world, when he that made you shall call you hence. Behold the shortness and uncertainty of your time. Time is a treasure which the thoughtless part of mankind do not consider the value of; they squander it away without knowing where to find it. They are like a person who is sent to a market to transact business; but thoughtless of the design on which he came, amuses himself with viewing curiosities till the market be over.—So he that lives thoughtless of the design of his creation, forgetful of the one thing needful, finds a variety of things in this world to catch his attention, and under the infatuation of Satan, inconsiderately rambles through life and time till his time be at an end; when to his fatal experience, he will discover that he has been sowing the wind, and grappling with empty and deluding shadows.—Swift do the wheels of time revolve—"Life is a vapour that appeareth for a little time, and then vanisheth away." "Day unto day uttereth speech, and night unto night teacheth knowledge." Often has the moon changed, to warn you of your final change—Often has the sun in the firmament set, to remind you of the night of Death—Often has he risen, to warn you of your Resurrection; and by his unremitting apparent course in the skies, pointed out the swiftness of time, and as a monitor, whose language All understand, daily instructed you to be diligent. Each day that you live is a deduction from the space of remaining life—"Each stroke of the pulse leaves the number less," and hastens on the approach of that awful period when the just value of all earthly things will appear. But be not deluded into an apprehension that after death you will be in a torpid, inactive, sleepy, or unfeeling condition. Think not that when your body is laid in the



grave you have no more knowledge, no more remembrance, no more sensibility, but are at rest.—Let not the grave's being called a bed of rest, mislead you in this respect; for it is only so for your body—it is only a bed of rest for the material earth of which your body is composed. The soul, that spark of immortality, can Never be extinguished.—In vain does the self-murderer seek an asylum or refuge from pain, by separating his soul from his body.—Care should be taken not to affix false ideas to the words death and life. Life is often mentioned as the time of our continuance on earth, previous to the dissolution of soul and body; but life, strictly speaking has No end. Not one soul that the Almighty has made will ever return to its original nothing, or be deprived of its sensibility and existence: Instead of being in a dull or torpid state, the soul will be sensible of its situation, possessed of its feelings and faculties, and in all probability, more susceptible of pain or pleasure than when in the body.

If you find yourself inclined to disbelieve the Revelation of God, and to doubt the possibility of a Resurrection upon the principles of Natural Philosophy, only search deep enough into that Natural Philosophy, and you will find your doubts converted into conviction. Take a piece of animal substance, put it into a crucible, burn it with the most ardent degree of fire possible, and you will find an earth or some other material substance remaining, which will be beyond the power of all the elements in Nature to reduce to Nothing. You may convert it from one shape to another, but to annihilate it, you will find altogether impossible; besides, take into consideration that the particles which fly off by the imperfectoin of your process during your operations, were part of the substance, and ought to have been preserved if your experiment had been perfect.---Look at the glass of your window--- ask the artist of what it was made--- He will tell you that the sorry kelp on the beach of the sea affords the material of it---He will likewise tell you, that

that that transparent glass, which is not annihilable by elements, may be made of any vegetable substance—of the straw that supports the ear of wheat, or the very vegetable nourishment that you eat.—Ask the Chymist if he can reduce the sheets of Lead to powder—-if, after that powder is compounded with other ingredients, he can reduce it to sheets of lead again—-if, after mixed with oil, made into a pigment, and applied on the wainscot of your house, he can resuscitate it into a metallic form again? He will tell you, that these and many other seemingly impossible operations are practicable by the art of man. Will man then, whose power at best is imbecility, dare to disbelieve that God, who is omnipotent, can resuscitate a human body!

Be not deceived, for the period WILL come when the irresistible summons shall be proclaimed, and the universal and tremendous alarm given, “Arise ye dead, and come to judgment;”—when the graves shall deliver up their charge—when Earth and Sea shall reproduce their dead, and the gates of death be unhinged—when swarming generations, of which yourself will be an individual, shall be assembled in the inconceivably majestic presence of the Great Judge.

At that grand Epocha commences the long protracted course of years—the infathomable revolution of ages—the endless continuation of centuries—time’s unbounded run—Eternity! Eternity, through which, miserable or happy, you have to live—Dreadful space! which is increasible by no additions, and diminishable by no deductions, however great.—Divide Eternity into equal portions, as many as you please, and still each portion will remain an Eternity—write down a line of arithmetical figures or numbers, add digit after digit, and cypher after cypher, produce their extent to any length, still they will be infinitely short of expressing the number of years contained in Eternity.—In company with this range of numbers, set down 60 or 70 years, or 150, which is a number that exceeds the greatest extent of human life,  
and

and compare—and think—and give place to meditation. —Supposing one of those unhappy souls who shall be consigned to misery, to have lived in this world 60 years (which is about 525,960 hours)—allocate from Eternity the proportion of years punishment corresponding to every hour of life—Answer, if thou canst—Impossible; computation fails.—The number of thoughts that passed through his mind, the number of words that his tongue accented, the number of actions that he did during that 60 years, though not with exactness, might perhaps be computed:—but to each of these thoughts, to each of these words, to each of these actions, although their sum could be ascertained, to affix, determine, or appropriate the just proportion of years punishment is impossible.—Call it 1000000 of years to each thought, 1000000 of years to each word, 1000000 of years to each action, still these numbers do not make up Eternity.—Call it 10000000000,000000 of years to each minute of life, which multiplied by 31557600, the number of minutes in 60 years, makes 3155760000000000000000. Still this is but a Finite Number, and bears a less proportion to Eternity or Infinity than a grain of sand bears to the globe of the earth. To be confined seven years in prison, is grievous; to be confined seven years on the bed of sickness, is grievous; to be distressed seven years with the gout, the gravel, or any other painful disease, is also grievous; to be confined 100 years by any of the forementioned sufferings, would be still more grievous: but the torments of hell are inexpressibly more intense, more vehement, and more painful than any species of pain that we are acquainted with; and therefore to be consigned over to such a situation, not for a few years, but for ever, must be unutterably terrible. The very thought shakes the soul with horror—Forever! Forever!! Forever!!! That one word *forever* is enough to convulse into penitential tears the most obdurate sinner, and make him with tremulous accent to exclaim, “Lord have mercy upon me: What shall I do to be saved?”

Reader,

Reader, in whose hand this little Treatise is, or in whose hearing its contents are read, do not apprehend that you are excluded from the number to whom it is directed---consider it as directed to yourself---consider it as a warning among others that you have got, which the providence of God, the Director of all events, great and small, has conveyed to you. Look therefore to yourself, and be not regardless of warning, lest the warning itself prove an additional testimony against you; and whilst you spin out years of sorrow and days of darkness in woe unutterable, you remember, when accusing yourself of slighting other warnings, that you once read a Composition that spoke of Consequence and Eternity, and with redoubled melancholy groan ineffectually lament that you did not then "Consider your ways."---Let your immediate abhorrence therefore be aroused against Evil, that horrid Poison of Society---that Nurse of human Calamity---that abominable thing which is detestable in the sight of God, and subversive of your own eternal welfare.---Be persuaded, I intreat you by the mercies of God, to put on firm and established resolutions to walk henceforth in the paths of holiness---"to set your affections on things above," "and to lay up for yourself treasure in heaven."---Shall the earth, the painted scene of deceitful delusions, the place of tribulation and distress, confine the exalted views of an immortal soul? Shall your affections be soothed by magical appearances, and your soul seek rest and satisfaction where neither of them is to be found? Behold to day the infant eyeing the blooming rose, and expecting daily pleasure from viewing the pretty flower---to-morrow he returns, but the leaves are fallen, and the beauty decayed; so are earthly things---they deceive with lasting and promising appearances; but the course of time and seasons wonderfully alters their nature. Away with these tantalizing phantoms and transitory vanities, and employ the strength of your soul, and the vigour of your faculties, in pursuit of that which when attained will never depart from you.

Engage



Engage yourself in the active service of God, and be not ashamed to own yourself his servant.—If the wicked should scoff you with the name of hypocrite, regard not their impious and satanical insinuations.—Stand firm to your purpose as a soldier, courageous in the service of King Jesus—that you may obtain the Crown of Glory, the valuable Prize, the honourable Victory. Be not overawed by the multitude of evil doers, like timorous Peter among the enemies of his Master; for why should you allow yourself to be carried down in the stream that leads to the depths of destruction? “Wide is the gate, and broad is the way that leadeth to destruction; and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life; and Few there be that find it.” Endeavour, strenuously endeavour to find that narrow way—to enter in at that strait gate—spare no pains in search of it—“Redeem the time”—Husband well the fleeting hours, and improve the opportunities that the Lord may yet be pleased to grant you. Why should you trifle, when time is so precious! Why should you delay, when the fair prospect—the bright landscape lies before you—the delightful Country which, though invisible by the eye of Sense, yet is discernible by the eye of Faith—the well prepared mansions of the new Jerusalem—the land of Pleasure, Happiness, and Love—the salubrious Climate where no storms appear—where darkness shall never shew its mournings, but Day Serene, Light Resplendent, and the Joyful Presence of the MOST HIGH shall irradiate and enliven the Glorious Expanse, and diffuse among the cheerful Inhabitants Happiness Everlasting and Universal? O! Lay aside every weight—surmount every incumbrance—overthrow every opposing power; and “Run the Race that is set before you; looking unto JESUS, the Author and the Finisher of your Faith.”

F I N I S

